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# OCCULT REVIEW

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ISRAEL REGARDIE

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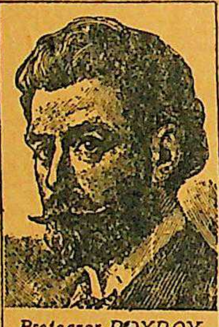

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THE
OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

*"Nullius addictus jurare inverba magistri."*

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# EDITORIAL

MUCH misconception appears to be abroad in regard to what constitutes spirituality. "Who wants spiritual uplift?" is a question which has been put to the present writer on several occasions recently.

Such an enquiry in itself betrays a lamentable failure to grasp any conception of what should be the ideal in view of every sincere occultist or mystic. For that which is commonly regarded as "spiritual uplift" may, and frequently is, as far removed from what the occultist regards as "spiritual" as the North is from the South. They may, indeed, be antithetical.

"Uplift", as exhibited in the efforts of so many well-meaning but misguided zealots, is little more than a mood—a mood which, admittedly, may colour the whole personal life, but which, nevertheless, has its roots in nothing deeper than the emotions.

As an example, take the "uplift" of the average Sunday sermon to which the British broadcasting authorities invite the attention of the listener—to the exclusion, alas, of any other choice during what may be termed "sermon time". To a certain type of emotional make-up the namby-pamby religiosity of the conventional sermon is apparently still palatable. Its appeal, however, is doubtless more specifically to the proverbial "maiden aunt" of uncertain age. The rising generation has obviously outgrown it, even though youth may at times refrain from expressing its disdain for the threadbare stock phrases, in deference to the feelings of its elders. On the average listener, what effect other than the production of a profound and enduring distaste is possible? And even on the emotions of those for whom the stereotyped sermon continues to hold some appeal, what impression of a fundamental character, what amount of truly spiritual vitality, can conceivably be imparted by such shallow platitudes? Fortunately, however, the monotonous level of orthodoxy is relieved from time to time by sermons of outstanding power.

### SOUL-DESTROYING ORTHODOXY

Speaking of religion in its conventional form, and as expounded by the average preacher, whether broadcast on the radio or addressed to the Sunday congregation in church or chapel, what effect is traceable upon the confirmed—or "faithful" if preferred—church- or chapel-goer? Nothing more than to cast him into a conventional mould of emotional outlook—an outlook all too frequently characterized by narrowness, uncharitableness, and aloofness generally. Breadth of view or greatness of heart are sometimes even conspicuous by their absence.

Equally well may the emotional stamp of what may be called "religious spiritualism" be traced in its followers. Leaving aside the third-rate "trance address" with its meaningless string of nebulous phrases, which purport to emanate from a "spirit control", and which appears to impress the uncritical mind on the strength of its alleged origin, the effect, generally speaking, is very similar to that of the orthodox sermon, to establish an emotional mood which colours the personal outlook on life, and, as in the case of conventional religion, may be good as far as it goes, but which certainly must not be confounded with spirituality. Any "uplift" that may occur is emotional only.

This is not by any means intended to imply that conventional church- or chapel-goers, or zealous spiritualists of the evangelical type, are insincere. Frequently, they are, if possible, too sincere; for nothing is calculated to distort the judgment more than excessive emotional zeal.

Nor is it intended to convey the impression that the emotions have no part in the life which may be characterized by some measure of spiritual unfoldment. Far otherwise. Deep compassion and a ready sympathy are part and parcel of the make-up of the spiritually awakened. But these emotions in themselves are not spirituality; and spiritual "uplift" in the popular connotation of the term emphatically does not come within the category of things spiritual.

Spirituality is beyond emotion, as intuition is beyond thought. The whole training of the occultist is directed towards gaining sufficient strength to step into a higher octave of being. His aim is to become aware of that which transcends both thought and emotion. And this, in the final analysis, he can only do for himself, whatever the inspirational power of his ideal. It cannot be done for him—or for anyone else. The light and warmth of the sun draws out the beauty of the flower, but the seed must itself overcome the limitations which hedge it round; must submit to the process of dissolution of the seed-form; must struggle through the darkness to the surface of the soil, where for the first time access to the light may be gained. All of which, of course, is in the nature of the well-known parable.

Every religion, and every sect in every religion, offers its own emotional atmosphere. Some, naturally, will prove to be more congenial than others to certain temperaments; much in the same manner as climatic conditions. But, however congenial that climate may be, it is a limitation which must be transcended by the soul whose wings would sweep the wide spaces of the spiritual heavens. Not merely *a* religion, but nothing less than the essence of *all* religions is that for which the awakening spiritual consciousness is in search. And this does not mean the reduction of all religions to one common denominator! Rather does it mean a search for That which inspires all true religion; a search for that Fire of which religious fervour is but a lukewarm reflection.

### "SPIRITUAL UPLIFT" IS MERE EMOTION

What inkling of this have those who mistake "uplift" for "spirituality"? Obviously none. The school of conventional religion is but a preparatory school; one of the very first steps in occultism takes the student beyond that stage, even though he may carefully refrain from disturbing the minds of those whose eyes as yet can see no further than the creed which they have inherited or embraced.

As for the "uplift" of the social reformers who would bring heaven to earth by imposing changes from without, as well try to stem the incoming of the tide by the application of a broom! Not until mankind as a whole has stepped into its Divine inheritance will it be possible to ensure anything beyond a temporary respite in the conflict of human life as we now know it.

The term "spiritual" is so intimately bound up with the idea of religion that it is scarcely remarkable that it should be popularly understood as being in the nature of a synonym for the word "religious". And, further, it is also hardly to be expected that those in whom intuition or spiritual insight is as yet unawakened should succeed in grasping the implications of the term. But, difficult though it may be to sense directly the nature of the spiritual life, which lies beyond intellect and emotion, beyond the power of unilluminated or uninspired human perception, it may be a degree less hopeless to attempt to point out what "spirituality" is not, and to indicate some clue whereby an idea may be gained as to what it essentially is.

An attempt has already been made above to show that spirituality has nothing to do with "uplift" as generally understood, nor with religious sentiment; although it may be as well, in this connection, to point out that, though the emotions are not and never can be "spiritual", this does not mean that they should be "killed out". Refined and sublimated they needs must be if they are not to prove a hindrance to spiritual inspiration. How keenly the poets in their highest moments appear to be aware of the touch of a higher world! The whole of Nature is for them alive with the radiance of that "Light which never was on land or sea". Even the practically agnostic Matthew Arnold was able to write:

> Calm soul of all things! Make it mine
> To feel, amid the city's jar,
> That there abides a peace of thine,
> Man did not make, and cannot mar.
>
> The will to neither strive nor cry,
> The power to feel with others give,
> Calm, calm me more; nor let me die
> Before I have begun to live.

Here is no empty religious sentiment, but a deep intuitive conviction of the existence of a higher consciousness, combined with a feeling of the inadequacy of the merely personal life :

> . . . nor let me die
> Before I have begun to live.

Indeed, on reading such lines as Matthew Arnold's stanzas in memory of "Obermann", one is almost forced to the conclusion that he was aware of more than that to which he gave expression ; that he had really taken that step which leads "from the unreal to the Real".

Addressing "Obermann", he cries :

> For thou art gone away from earth,
> And place with those dost claim,
> The Children of the Second Birth
> Whom the world could not tame ;
>
> And with that small, transfigur'd band,
> Whom many a different way
> Conducted to their common land,
> Thou learn'st to think as they.
>
> Christian and pagan, king and slave,
> Soldier and anchorite,
> Distinctions we esteem so grave.
> Are nothing in their sight.
>
> They do not ask, who pin'd unseen,
> Who was on action hurl'd,
> Whose one bond is, that all have been
> Unspotted by the world.

Here again is that profound conviction of the illusory nature of those non-essentials which separate man from man, and of the underlying spiritual unity of all mankind.

It cannot, with any degree of fairness, be urged that "unspotted by the world" implies a feeling of separation or aloofness. The greatest of the Teachers of humanity have been "unspotted by the world", yet by no means aloof.

### SPIRIT MAY SHINE THROUGH THE PURIFIED PERSONALITY

In the highest emotions the fire of Spirit is reflected, until in the "Children of the Second Birth" we have those who have been utterly consumed, so that the "self" of the limited personality is no longer felt as a reality, but is known to be the illusion which it really is.

In the same way that the emotions may become a key to the spiritual life by the way of inspiration, so too the intellect may become a key by the way of intuition. "Spiritual" intuition may manifest as the "flash of genius", which "sees" first and confirms by reason afterwards ; or as the illumination of the sage, the Sankaracharyas both of the East and West, such as Eckhart, Ruysbroek, and other "intellectual mystics".

The qualification "spiritual" may seem out of place in conjunction with the term "intuition". It must be admitted that, strictly speaking, this is so. The adjective above, however, has been deliberately introduced in order to call attention to the fact that much which passes for intuition is nothing but psychic sensitiveness. Such common "intuitions" as that a certain person is lying, or practising deception, the "intuition" that one will meet a certain person at a particular place—all such minor manifestations, while not without interest, are merely examples of psychic sensitiveness, and bear no relation to intuition proper.

When it comes to arriving for oneself at some sense, however vague, of true spiritual values, it need hardly be said that in many cases this will not be achieved without deep pondering : while in others the gift of tuition will spontaneously reveal its presence. The occultist, however, will usually be found to hold the conviction that such "gifts" have really been earned, even though memory of the process of their acquisition no longer has any place in the brain-mind.

Meditation for the mind, aspiration for the heart—these are the chief instruments by which the inner self, the "hid divinity" may find a channel to illuminate and inspire the personality. Yet it should be remembered that the authentic urge, the "vocation" as the Roman Catholics term it, to establish such inner rapport between the lower and the higher self comes always from the latter. Otherwise it is well to beware of the existence of that "forcible passion for personal stature" against which *Light on the Path* warns the student.

The shifting, changing personality, with its many emotional moods, only too often obtrudes its own ambitions and desires, and obstructs the leading of the inner Guidance. How frequently one comes across earnest but misguided students who busy themselves first with one method, then with another; and though their interest in matters occult or mystical may remain undiminished, nevertheless fail to find their own centre. "I will go in for concentration"; or "I will practise pranayama"; or "I will meditate." Incessantly the voice of the inner self is drowned by the clamour of the personality.

### GIVE THE HIGHER SELF A CHANCE

Perhaps only after a long period of misdirected effort does it occur to such a one to keep still and listen for the first faint intimations within his own consciousness of the reality of the inner "Guide"—"call it by what name you will". It is not the word, but the fact which is of importance.

"Call it by what name you will, it is a voice that speaks where there is none to speak—it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired. . . ."

And further: " . . . Those who have passed through the silence, and felt its peace and retained its strength, they long that you shall pass through it also."

Books are of little use, excepting only those which are universally acknowledged and accepted as guides to the inner life. Such books are by no means all religious or devotional. The *Yoga Aphorisms of Patanjali*, for example, are coldly scientific in their character. The student will probably himself be acquainted with one or more such helpful guides.

If one may be permitted the expression of a personal suggestion in this connection, then the mention of a little work which many beginners have found helpful in arousing the latent faculty of intuition is *Through the Gates of Gold: a Fragment of Thought.*

Here, again, more will be discovered within its pages by some than by others. For instance, one keen literary critic who was persuaded to read it, while confessing to admiration of its literary quality, could see nothing in it but a fine example of *belles lettres*. Many students of occultism, however, may be found to agree that the work in question carries evidence, for those who

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ponder it, of the authenticity of the little note by Mabel Collins with which it is prefaced, namely :

"Once, as I sat alone writing, a mysterious Visitor entered my study, unannounced, and stood beside me. I forgot to ask who he was or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words ; but, alas, I cannot hope that the fire shall burn so brightly in my writing as in his speech."

As one, by study and meditation, gradually becomes aware of the vast sweep of the consciousness which inspires the work, and its cosmic range, and a sense of the relative insignificance of the personal self begins to dawn upon the inner perceptions, the temptation is strong to regard as humorous the prevalent failure to appreciate the implications of the term "spiritual". And it might be funny were it not so pathetically regrettable.

THE EDITOR.

# ASPIRATION AND THE "MOTHER COMPLEX"

By **ISRAEL REGARDIE**

(*Author of "The Tree of Life", "A Garden of Pomegranates", etc.*)

OF all the perplexing problems confronting to-day the earnest student of Mysticism—that is, one who entertains the aspiration, and cherishes the ideal dearly beyond all others, that of Divine Union—the most disconcerting is the glib statement reiterated by the psychological amateur that "Mysticism simply has its origin in the Œdipus complex!" Such an ethical injunction in the *Light on the Path* as "Look for the Warrior, and let him fight in thee . . . he is eternal and is sure," and some such phrase as "the worlds of rest eternal" in Blavatsky's *Voice of the Silence* are brusquely dismissed as indicative of little else but unconscious yearnings for the peace and power of the mother's womb. In the large majority of cases, needless to say, the individual making such a rash statement is wholly under the impression that the employment of a conventional label fully explains the mysterious baggage to which that label is attached. *Vox et præterea nihil.* No such folly is indulged in by the well-informed practising psychologist. The average student of Occult philosophy is oft-times puzzled, nevertheless, by this apparently psychological explanation of his innermost desire, for he believes that the obscure rationale of the Mother Complex nowhere appears in his philosophical scheme, and since he is unable to reconcile the two, he experiences the reckless inclination to reject the whole concatenation of observed and clinically verified facts upon which a large part of the structure of modern psychology has reared itself. Rather than discard his Mysticism, or even seek a clearer understanding of his beliefs, a wholesale rejection is resorted to. Likewise, the devoted student of modern analytical methods and ideas, finding himself unable to discover in the works of accredited mystics and occult writers parallels with his own accumulated data, flies to the other extreme, and discards their contributions as having no intrinsic value—ambiguous phantasies of wish-fulfilment.

Yet both these conventional attitudes are erroneous, for the writer believes that the moderns, step by step, are approaching that psycho-spiritual edifice constructed by the ancient philosophers, and to which the name Mysticism may be given. To be quite truthful, however, even with the deepest erudition one cannot produce an *exact* comparison, inasmuch as even now science and psychology have far to go before catching up with the broad outlines of mystical philosophy. The essential difference in all probability between mystical and academic research is this: Mysticism has ever sought the universal, the broad generalization, whereas Psychology and Western science as a whole have occupied themselves with the detailed and the particular. Those particulars *must* fit in with the universals—else one or the other is inaccurately stated. When attempting, therefore, the difficult task of comparison, a knowledge of the Cabbala is practically indispensable, since the fundamental basis of the Cabbala—the Tree of Life, with its Ten Sephiros, amplified by a host of significant correspondences of ideas, symbols, and numbers—is the perfect medium not only for classification, but alike for comparison and synthesis.

Some mention first of all must be made of the Freud dream-psychology before we can dispose of the more complex Mother and Father *imagos*. Briefly, the Freudian hypothesis postulates that underlying our waking consciousness functions a dynamic stream of dionysian energy, emotion, and memory of previous racial experience, the sensuous dictates of which we, who live in an enclosed civilized society wherein we are obliged to set a curb to primitive passional expression, find it necessary to repress. Inasmuch as the vast majority of us refuse consciously to attend to this dynamic urge to a more complete physical life, a brilliant and seductive pageant of sexual impulse well-shrouded in archaic symbol is presented to the individual during the hours of sleep in the fantastic adventure of dream—that is, when the latter is obviously not traceable to such physical causes as indigestion, toxæmia, and so forth, or to the stress of memory generated by the day's events and happenings. Unfortunately, on the one hand, many mystically-minded philosophers who should know better have denominated Freud and the Freudian practitioners as "dirty-minded schoolboys". This opprobrium is absurd and distinctly unfair, since for one thing no fact however seemingly "dirty" must be ignored in scientific research, and moreover because Freud was a pioneer in the realm of the mind, the first to introduce into the world of Psychology the concepts of meaning, purpose, and motive. On the other hand, while responsible for an immense amount of good in breaking down the moulds of men's minds and in having helped to destroy sex taboos and false notions of bourgeois convention, Freud has gyrated to the opposite pole, considering his hypothesis as of universal application and validity. In this connection one can only remind both groups of the extraordinary clarity thrown on this problem by the diagrammatic Tree of Life and the fundamentals of the doctrinal Cabbala. The latter assumes that during sleep, consciousness ceases to focus within the physical brain, and tends to ascend to its own plane, which in the Cabbala is the central Sephirah of *Tipharas*. (See charts 4 and 8 in *A Garden of Pomegranates*.) In the process of ascent it must of necessity pass through the Sephirah of *Yesod*—the Foundation—described in the *Sepher ha Zohar* in such a manner as to indicate its sexual character, thus pointing to an important correspondence with the academic idea of the Subconscious. The theory is that when a more or less profligate life has been consistently followed, or one perhaps in which undue attention was given to sexual and emotional matters, the Sephirah of *Yesod*, as well as its human representative the *Nephesch*, is thrown into a violent state of inequilibrium and disordered activity, which results in a dream-life typified by a wealth and chaos of lurid symbolism of dubious connotation, preventing the consciousness returning as it were to its own plane.

"Our soul longs for God during the night, and our spirit seeks for God from the break of day. When man sleeps, his soul leaves him and ascends to the upper world. But not all the souls are able to come into the presence of the Heavenly King. When the soul leaves the body, she leaves behind her shadow (that is, the substantive aspect of *Nephesch*—the astral body) in order to keep life in the body,* while she rises from region to region, from step to step. During the ascent she comes in contact with impure spirits who lie in wait for her at the entrance to the upper regions. If the soul herself is pure, she rises above the power of these spirits and continues her upward flight. But if her tendency is to be impure, she is powerless to go on, remaining the whole night in the company of the powers of Evil." (Bension's *Zohar*, p. 141.)

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* One is tempted to break a lance on the battlefield of occult misconceptions. The above quotation is distinctly in opposition to the teaching of those neo-theosophic schools which hold that in sleep the astral body wanders aimlessly outside the physical body. The Zohar here corroborates Blavatsky's teaching that in all but a few cases the astral body does not leave its physical double during the latter's sleep.

This particular rationale, however, does not apply universally, for "the souls of those who have not misused their bodies *can* rise without effort above the importunities of evil spirits". The Freudian hypothesis of a sexual dream interpretation is robbed of absolute application by the fact that numerous individuals, consciously or otherwise, have the various constituents of their being under some degree of control, so that there is no *Nepheschic* disturbance to hinder them passing through the dream-state of *Yesod* into a deep slumber, during which consciousness again centres in *Tipharas*—the proof being absolute refreshment and re-energization upon waking.

With regard to the above quotation from the Zohar it is necessary to remind the reader that "Angels", "Spirits", and "Powers" of the Practical Cabbala and Magic are, by one definition, "ideas" of varying degrees of power, sublimity, and significance which exist and function unperceived in the different regions of our subliminal consciousness. Hence the evil spirits referred to are, perhaps, impure memories of the day stored in the Subconscious which, together with the repressed desires and animal impulses—the "powers of evil"—tend to delay the passage of the consciousness to a purer state or condition by the ghoulish symbols of sexuality which the *Ruach*, the conscious self, refuses to face in their stark reality. Very much the same *rationale* underlying the neurotic dream experience is brilliantly conveyed by Dion Fortune in *Psychic Self-Defence*, where a remark closing the paragraph is "the Rabbis knew their psychology". It is because I also feel that the Rabbis did know their psychology, and did understand so well the working of the human mind, that I venture to restate one or two of their theorems side by side with those of present-day savants in order that the subtleties of the Cabbala in both its philosophical and practical aspects may better be appreciated. Freud's hypothesis, then, is certainly true in a large proportion of mankind, as his own voluminous records undoubtedly testify, but it cannot and does not apply to humanity as a whole.

Having thus summarily disposed of Freud, let us turn our attention to the so-called Mother Complex which will be considered as a general psychological theory shorn of all specific pathologies. Briefly, this may be outlined in the following manner. Psychologists consider that before physical birth, the state of a baby must as nearly approach Nirvana in its feelings of peace, placidity, and omnipotence, as it is possible for any human to conceive, because its every need is supplied immediately without effort on its own part, and it is protected from external shock and danger. There can be little doubt that the more or less sudden change from the intrauterine life of complete tranquillity to the very different exterior world must come as a rude shock or awakening, and life in the vale of tears commences as a sequence of effort, struggle, and deprivation. In the beginning of physical existence there is no essential difference between the mother and the child; the one is part and parcel of the other. Even after birth, the mother exists as a constant and faithful source of gratification of the infant's hunger, and as the fulfilment of its every need. For the rest of our lives, then, it may be said that we struggle against our human limitations, endeavouring to fulfil or attain to our infantile conception of undifferentiated ego and effortless omnipotence. Hence, the desire for a larger spiritual life, the aspiration to unify the individual human soul with a more comprehensive transcendental source of wisdom, bliss, and spirituality—whether that be conceived of as God or as Higher Self—upon which in time of adversity one may unhesitatingly lean, has certain quite distinct parallels to the desire for the peace and comparative omnipotence which one enjoyed *in utero*; this is the Œdipus-complex. In each man, claims the psychologist, lurks the desire to possess or be possessed by his mother, for she is rest, fulfilment, and safety.

The other complex, second only in importance and significance to the Œdipus-complex, is the Father-feeling or *imago*. Although for the sake of convenience father and mother *imagos* have been divided, it will be seen that they are in fact interdependent, the one being closely associated with complementary feelings about the other. An understanding of this demands reference to early tribal conditions in a former stage of evolution. The primitive tribal unit then was held together by the tribal chief or patriarch, who was in a very real sense the head and owner of the tribal family. The patriarch possessed supreme rights over the members and property of the tribe, holding undisputed sway until such time as he was no longer able to maintain it by force of physical strength. It is easy to imagine that his authority was maintained only in the face of considerable resistance on the part of the stronger and younger members of the tribe. As the patriarch grew old and feeble, the power of his rule inevitably diminished and the criticism of those youths who wished to replace him grew stronger. Eventually, either the patriarch died or was removed, and after a certain amount of quarrelling amongst the rival sons for the leadership, a new patriarch was installed in his stead. The two outstanding points which compel interest, are the rivalry between the patriarch and the youthful competitors, and the rivalry amongst those desiring to become the patriarch, and this conception of a recapitulation of unconscious rivalry adds to our knowledge and understanding of adolescent development. On the one hand, preventing the complete enjoyment or possession of the mother stands the father, possessed of knowledge and power acquired through the status of his years. On the other, the growing sons whose developing urge towards the fulfilment of their lives leads them to regard the father with criticism and frank disapproval. This, manifestly, has its basis in previous racial experience, the desire of the youth for the patriarchal post. In short, this unconscious rivalry, the Father imago, is firmly rooted in each one of us, and like the Mother complex as I hope to show, it is something greater and deeper than the mere disapproval of the actual father; it may be independent of him and the reality of personal father experience.

We have here then two complexes which, state the psychologists, determine the course of our ordinary intellectual life; the unconscious rivalry with and disapproval of the father, the innate urge demanding the imperative fulfilment of our needs and the attainment of relative omnipotence, and the desire for the apron strings of the mother, who, we subconsciously feel, is still capable of gratifying our every wish. Between the mother and the fulfilment of this desire stands the Father. These complexes, certainly not pleasant ideas to face when unprepared in childhood or adolescence, are universally regarded with horror and loathing, and when they do enter the realm of consciousness are as hastily thrust out and repressed forthwith. The repression of these impulses tends to imbed them in the subconsciousness, where, apart from any actual psychic disturbance of equilibrium, they modify and direct for instance our personal reactions to such worldly matters as politics, economics, religion, and domestic relation.

Prior to turning from these psychological conceptions to a discussion of how to achieve a reconciliation with the esoteric philosophy, it is necessary to consider one more orthodox theory —that of Recapitulation. By this term is understood that process by which an individual life repeats a line of development representing a sum of previous racial experiences. The best example which readily occurs to mind, is that which takes place in the development of the fœtus *in utero*, where it passes in a brief span of time through all those stages of evolution and development which have marked the biological progress of the human race in its forward surge. Recapitulation implies a speeding up of the time factor, so to speak, during which the experience of many thousands, perhaps millions, of years is repeated in the individual, both *intra-* and *extra-utero*. Anatomically and psychologically, the individual is recapitulating at different times a distilled essence of the sum of former racial experience. Thus the individual is himself but the apex of a vast pyramid, the base of which is formed by ancient history —racial and cosmic. The basis of the academic theory of the two complexes just outlined and the ideology of Recapitulation may be consulted to great advantage in some such work as *Motives and Mechanisms of the Mind*, by E. Graham Howe, *Lancet*, 1931.

It is in this theory of Recapitulation, I think, that the clue to a valuable comparison between Occult Philosophy and modern Psychology must be sought. I believe that in this theme—also developed and expanded though along different lines by nearly all modern occult philosophers of any consequence: Blavatsky, Steiner, Heindl—will be found the means of at last providing a suitable explanation for the existence in the mind of civilized mankind of the Mother-Father complex, and reconciling the ancient and modern systems of thought. First of all, I feel that modern psychology has committed a definite mistake in limiting the theory of recapitulation to *racial* experience alone. This probably is the root from which misunderstanding has grown. Occult Philosophy is one where the concept of evolution is not only fully recognized, but expanded in a highly comprehensive scheme of cosmic and universal development which, naturally, recapitulates itself in the evolution and progress of the human being. "As above, so below" is an aphorism of the esoteric philosophy which, because of so frequent reiteration, sometimes loses force when we do not attend sufficiently closely to its implication. Man also, it is said, is the Microcosm of the Macrocosm—another well-worn phrase, but one none the less true and none the less worthy of constant repetition because of its familiarity. The Sephiros and spiritual regions which are evolved in the course of the manifestation of a Cosmos are, by analogy, also represented and mirrored forth in the constitution of man, and whatever major processes are operated in the universe repeat or recapitulate themselves on a lesser scale and in a minor way in the Sephiros inhering within the individual being. Occult theories of evolution are perhaps too well known to the readers of the OCCULT REVIEW to necessitate their repetition at any great length here, but in order to develop this reconciliation thesis I propose mentioning the principal ideas involved in the Cabbalistic emanation theory.

The mediæval doctors of the Cabbala—more poets and mystics than philosophers—conceived of Infinite Space, *Ain Soph*, as the spiritual source wherefrom all created things have issued, and to which at the close of the great cycle of manifestation, they will eventually be withdrawn. On various of the Egyptian sacerdotal stélés and papyri are vignettes and representations of the form of a Woman whose body is so arched that her hands and feet, touching the world at different points, enclose within a limited finite area, all things and all beings. This female form is the goddess Nuit, representing in the poetry of the ancient Egyptian cosmogony the omnipresence of Space and Infinity, and of her it is most picturesquely said that the Stars and the milk of the stars issue from her breasts. She corresponds in a unique way to the Cabbalistic idea of the impersonal *Ain Soph*, from whom the Universe with its Ten Sephiros or categories of creative thought evolved. Nuit is the cosmic Mother, as it were, who gave birth to stars, nebulæ, suns, planets, angels, spirits, and all sublunary creatures from her own divine essence—the Mother of each one of us, although so far removed from our normal conceptions and speculative efforts as to be well-nigh incomprehensible and unknown to us, her children. I wonder whether it would be stretching philosophical probability too far to suggest that the first cosmic manifestations, the supernal Dhyan Chohanic forces, issuing from Her interior life with as much reluctance as does a child from the womb of its mother, bore within them an indelible impress of their spiritual origin, an innate yearning for the restoration of their primeval Nirvana, a craving which communicated itself to all the products of their ideation. Before manifestation they were part and parcel of the celestial body of the Mother, a unity in which no trace of imperfection marred the absolute peace, power, and serenity of that life. Within the being of Nuit all was bliss and joy, but with the opening of the cycle of the Day ensued duality—the great curse; and with it deprivation, struggle, and difficulty.

I do not wish to be so misunderstood as to countenance a return to anthropomorphic views, but I feel that there is no uncertain authority for the employment of this interpretation. From a philosophical, that is rational, point of view, I fully recognize that such an idea may seem childish and certainly naive, but that does not necessarily invalidate the essential *suggestiveness* of the idea. In point of fact, memory recalls a passage in the *Zohar* where, with gracious poetry and phantasy, it is described how the spirits of men were gathered before the throne of the Ancient of Ancients prior to being sent down to earth where they were to incarnate, and in that heavenly condition on high they expressed their unwillingness to be divided from their celestial sources of nourishment and sustenance, and to leave the divine womb. If this be assumed as working hypothesis, that the Gods or the divine Cosmic forces which first issued from the Infinite Unmanifest at the early blush of the golden dawn did so with a sort of unwillingness or reluctance—also corroborated by the dynamic tendency inhering in all forces to return to a state of inertia, the primal condition of things—then every intelligence and entity developed or projected from within the essence of those high Gods would likewise be impressed with that universal Œdipus-complex, if so it may be called. The whole universe would be permeated with the desire to return to the Source of Life, for That alone can bestow peace, serenity, and bliss. With the philosophic theory of recapitulation, this tendency would be repeated, though in a lesser degree, and the cosmic endeavour to return by evolution to the primeval inertia would show forth in the unconscious desire of the child to return as the psychologists put it, to the womb of its Mother. I am, of course, aware of instances where the primary spiritual instinct has become thwarted, and then mixed up with all sorts of animal impulses in which the perverse idea of incest plays a prominent rôle. But this properly belongs to psycho-analysis and its proper form of therapeutics with which I am not just now concerned. The complex as known to many moderns is but a distortion, a perversion of a really divine urge—distorted because its underlying truth is unrecognized; perverted because deliberately repressed—the urge to seek not merely the physical womb, but our divine heritage and place of birth with the spiritual gifts of our earthly and sublunary experience.

There is yet another mode of consideration which may throw considerable amplification on the nature of the Mother-Father complex, using the so-called Formula of Tetragrammaton, which figures a great deal in Cabbalistic exegesis. It is conceived that from the first manifestation which is named the Ancient of Days, appearing within the infinity of *Ain Soph*, flow forth in powerful waves of activity the four cosmic elements, four distinct surges of vitality, life and power. The Ancient of Days is the dimensionless Point of concentrated Light, the First Cause and the unmanifested Logos from whose latent homogeneity both Spirit and Matter are subsequently differentiated. The four noumenal elements are Fire, Water, Air and Earth—not the terrestrial elements we normally cognize as such, but the soul, as it were, of all of these on a plane of metaphysical abstraction. To each is attributed a letter of the Tetragrammaton—YHVH; and in *The Book of Splendour*, further symbols of a most recondite and profound nature are associated with the letters and elements of the Tetragrammaton. Y, Fire, is named the Father; H, primal, Water, is conceived to be the Mother; V, Air, is the Son; and the Final H, Earth, is the Daughter. Thus the complex processes of the evolution of the Universe, in all its heterogeneous aspects and multiform ramifications, are familiarly and eloquently conceived under the guise of a domestic relationship. For the union of the primal elements, cosmic fire and water—or, as Blavatsky names them, Cosmic Ideation and Root-substance, the Father and Mother respectively—gives birth to lesser elements and other planes of substance, comprehended under the symbolism of the Son and Daughter, Air and Earth. From this association of four elements and their subsequent union and interaction proceed all manifested things and beings.

Thus, to anticipate a little, the rivalry and intense jealousy in the primitive tribe as to who among the youths should succeed to the patriarchy was not, in reality, the ultimate traceable cause of the father-imago. Actually but the expression of an inner urge to power, this rivalry was a dynamic impetus recapitulated from a vast cosmic process propelling man forward to claim his rightful place as the patriarch of his race, the chief parent of his family, and the father of himself. What is required, as Jung so well expressed it, is the domestication of the libido or the *élan vital*, the harnessing of these great cosmic and spiritual forces which course in our minds and even in our blood to the work and problems of conventional civilized life. Within the soul, latent, are tremendous powers which but seldom are given the opportunity to work openly. Only a fraction of them are manifested. And these, if ever they do succeed in penetrating the mind and heart of man, are prevented in their direct expression and turned aside from their true course by centuries of false notions of convention, repression and ignorance of their true divine nature. Thus they manifest in numbers of cases as neuroses. The psycho-pathologies of the *imagos*, however, must be left for consideration to others more competent than myself; it is only the general trend and nature of the conception which claims my attention.

First, we see the male, vigorous cosmic force and power—the Father as it were of all life, alone, without rival or equal, all-powerful, and mighty—which fructifies the passive female element in the universe awaiting the germ of life that will make of her the pregnant Mother, *Aimah* of the Zohar, and thus the first nebuæ are germinated. Repeating itself on a lower, more dense metaphysical plane in the formation of a particular solar system within the limitless bounds of the cosmos, the identical process continues with the positing of a laya centre and the development of the globes of a planetary chain, the entire impetus culminating as a propelling force in racial history, represented to-day, among other things, in man's subconscious attitude towards his father.

Inasmuch as that which proceeds universally has its correlatives within the sphere of mankind, the larger cycles reproducing themselves in lesser cycles, the Cabbala postulates that these four elements of the Tetragrammaton inhere likewise within the constitution of man. In fact, the Tetragrammaton formula is peculiarly useful as the type and symbol of man. As above, so below. Man in this particular scheme is a fourfold being crowned by the flame of the Spirit, the divine Monad which transcends and directs the other principles, corresponding in the Macrocosm to the Ancient of Days. There is Fire, man's spiritual soul of creative Will and Wisdom—called the *Chiah*; Water his divine soul on the passive side, including intuition, understanding and love—the *Neschamah*; these two principles constitute, with the Monad, the Higher Self. Air is the swift-flowing, all penetrant, unstable, fluid power of the mind, the human ego which is the *Ruach*; and Earth represents the animal soul, the subconscious self which comprises the emotions, passions, instincts, and automatic impulses—the *Nephesch*. There is thus in man an active paternal principle and a passive maternal principle, the eidolons within him of cosmic processes and developments. The Cabbala proceeds yet further, and believes that human progress consists in the marriage of the Daughter with the Son, and in that mystical union consummated through the methods of Mysticism and Magic—a union wherein all conflicts and differences of personality are obliterated, harmonized, and merged together—the Daughter is set upon the Mother's throne, and the Son assumes the rôle of the Father. In this way, the animal soul submits itself as the handmaiden of the human soul, and the latter, discarding its complacency and worldly wisdom and false egoism, opens itself with love and devotion to the wisdom and intuitive rays of the Higher Self.

It is for man to continue in the cosmic tradition which inheres in the flesh of his body and in the soul of his spirit by virtue of the recapitulation process, if he is to be biologically sound. He must take the place of his paternal parent, by fulfilling his own duty and becoming the father of his own family. This is so far as concerns the physical side alone. Psychologically, he must shake off the enemity and egoic rivalry with the father through the realization that he, in turn, has become invested with paternal gifts through arriving at physical maturity and possesses the magical power. In Dr. Howe's book mentioned above, it is stated as axiomatic "that the goal of wish-fulfilment for the son is to become, biologically and psychologically, the father". To this, the Cabbalist would add the word "spiritually" also, for as we have seen, without that the process is hardly completed.

To sum up, then, because of certain cosmic activities and developments there are found within man what are called the Father and Mother complexes. The latter relates to the tendency on the part of the offspring to desire the tranquillity and power possessed not only in the physical womb, but in the unconscious Nirvana of Pralaya which preceded the Cycle of Manifestation. The other complex has reference to the indelible impress given to each constituent element of the created universe to become the creator. Not only physically so, which is the least important factor—though one, nevertheless, not to be ignored—but psychologically and spiritually so, by which is meant that that human principle which is active and spiritually creative must be allowed to make manifestation in the mind, heart and body that the purpose of life and incarnation may be fulfilled.

So, in the future, when we have hurled at us the facetious relegation of Mystical endeavour to queer complexes within the mind, we have only to answer "Agreed! But are you certain you understand the origin and the real implication of this Œdipus complex ?" And it will be found in most cases that in retracing its influence the psychological amateur will stop short at a point in racial history, and refuse to go any further. And it is here, as it is in almost every branch of philosophy and knowledge, that Mysticism steps in with its ancient philosophy which has been checked and verified through countless æons, to unravel the twisted thread of human development, providing the key which will unlock the fast-closed door of mystery. It alone possesses the true psychology, although it is somewhat gratifying to find academic and independent researchers gradually and laboriously confirming the age-old conclusions of the divine wisdom.

But a vast amount of work remains for those of us who are students of this wisdom. We must not rest on our hard-fought laurels, so to speak, and be content simply to accept the philosophy of the ancients on its own merits. We owe it both to ourselves and to mankind to make sure that we understand our inestimable heritage, and to study the advancing efforts of modern scientists and researchers in every field of endeavour, so that it will be within our power gently to call to them from no great distance and point to our philosophic possession. Comparison, classification and synthesis are urgently required, a great deal of work remaining yet to be performed in this direction.

# RAILWAY GHOSTS AND HAUNTED LINES

### By HAROLD T. WILKINS

IN the autumn of '31, I was sitting in the lounge of one of London's luxury hotels, chatting with a number of railway chiefs who were then visiting Great Britain in connection with the annual conference, known as the European Time Table and Through Carriage Conference, which, as the reader may not know, arranges the running of famous international expresses.

A British railway official, lazily watching the smoke of his cigar curl into fragrant wreaths and whorls over the back of his deep-cushioned chair, smiled as he broke in on the talk.

"I heard to-day what I suppose is the world's shortest ghost story," said he. "Two men got talking in a railway carriage. 'All rot, this talk about ghosts,' said one. 'Oh, so you think that, do you ?' said the other. And he immediately vanished."

As soon as the ready laugh had died down, the official held up his hand.

"The best railway ghost story I ever read is Dickens's tale of Mugby Junction. Still, that's fiction, good as it is."

"A year ago, a queer thing happened on a section of my line, located in the Midlands. At this depot, in a well-known manufacturing town, a railway policeman was patrolling the goods yards, at about two a.m. on a bleak December Sunday. He stood looking across a barred gate which shuts off a factory siding from the main line, when he got a shock. Suddenly, right behind a line of wagons on the factory siding, he heard the hiss of an engine's steam. The policeman knew that all work had ceased in the factory at noon the day before. True, there was a night watchman on duty in the factory, but he was generally in a shed on the far side of the factory, about that time in the early morning. The policeman climbed the gate, crept under the buffers of the line of wagons, and started back in terror. His hair, he said, rose on his scalp. In the cab of the light engine belonging to the factory was the ghostlike form of a young woman in white, and deathly pale. As the policeman looked, she touched the regulator and the engine began to move. The policeman recovered himself, and shouted for the night watchman. Then he jumped on the tender. The 'engineer' proved clearly to be a somnambulist. Her eyes were closed, and she made no move to quit the engine cab. The policeman shut off the steam, and with the help of the alarmed night watchman, gently lifted the sleep-walker off the footplate. She was identified as one of the day-workers in the filling department of the factory. That mystery was cleared up, but," continued the official, "I can tell you a story of another queer affair which happened on the line, which I have never been able to explain satisfactorily to myself.

"I was then a young fellow in the service of the old Midland Railway, stationed in a remote district of large collieries in the North of England. One snowy night in December, in the year 1888, we took a train of empty wagons from Staveley, near Chesterfield,up to Glapwell Colliery, which is in a lonely spot on the moors and surrounded by marshy land. We disposed of the empties, and then stood with the guard's brake-van attached to our engine, on a single line.

"We all went into the brake, sat down by the guard's fire, and ate our midnight meal. There were four of us : driver, fireman, guard and a colliery checker. The checker was giving a lively description of a murder that had recently been committed by a Glapwell colliery-worker.

" 'I hear,' said he, nervously looking all round, and into the shadows, 'that his ghost has been seen round here several times since.' The driver laughed.

" 'There's not much for him to haunt here, is there ?' he jeered. 'I should think it is a lot warmer in the place from which he comes, but perhaps he fancies an occasional cooler !'

"The checker didn't echo the laugh, but muttered something about he hoped it wasn't around anywhere *that* night !

"We finished our meal, smoked a pipe, and then unhooked our engine from the brake-van. The guard left the van—a heavy goods type—with all its brakes screwed on—of that I am sure ; for I saw him put them on as hard as he could. There was reason for it, too, for the van was right at the top of a falling gradient, and couldn't safely be left otherwise than well-braked. We went into the siding to fetch out a train of coal-wagons, and the guard and colliery checker went along the siding to put the train ready for the return trip.

"A few minutes later our engineer looked up, startled.

" 'Where the devil are the red lights of that brake we left on the top of the hill? They've gone, so has the van. I'll go across and see what's happened.'

"A minute later he shouted across the lines.

" 'By ——, it's gone! Clean vanished!'

"The others came running up on hearing the shouts, and we held a consultation in the darkness. The guard was positive he'd braked all wheels down hard.

" 'And there's not a soul in this lonely place, to meddle with the van,' he added, looking all about him.

" 'I tell thee, it's that ghost!' stuttered the scared colliery checker.

"We all got on the engine and ran down the hill, along the single line, out onto the main road, and two and a half miles away we found the missing brake-van. It had run all that way; for there was a fall of about that length, followed by a rise. Luckily, there were three or four inches of snow on the metals which, with the rising grade, had stopped the runaway brake. As soon as we got up behind it, we saw the red tail-lamps still burning, but the brakes were released and see-sawing backwards and forwards.

"Now, as the guard rightly claimed, the brakes *must* have been well screwed down before we left to go into the siding, otherwise, the van would have started off down the grade immediately the engine had been uncoupled. *But the van had not moved until we had been some time in the adjacent colliery siding.*

"The frightened guard seemed disposed to agree with the checker, that there had been some supernatural influence at work, and the checker did not fail to point out that, in life, the man had marshalled wagons at the colliery, and was quite familiar with the manipulation of goods-van and guard's-van brakes. Whatever the explanation may be, we were never able to explain the queer business. Who, indeed, could have been about that place, so remote and deserted, to tamper with a guard's-van at midnight?" *

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* The facts about the runaway brake-van were subsequently investigated at Glapwell by the officials from the Midland Railway's administrative headquarters at Derby, but they were never able to clear the matter up.

The hotel armchair "confreres" had now resolved themselves into a "railway ghost club", and promptly another British administrative railway official took up the thread.

"A year or two ago, one of our drivers was taking an express through the Severn Tunnel to London. This tunnel is just under four and a half miles long, of which two and a quarter miles are under the river Severn. About five hundred yards inside the tunnel, the Welsh fireman suddenly gripped his mate's arm and pointed to an apparition on the tunnel wall. It kept pace with the rush of the engine, and was the figure of a shrouded apparition waving its arms up and down in warning fashion.

" 'Look, mate,' said the superstitious Welshman, 'no matter how fast you drive her, it keeps up with us just ahead of the lights on the front. It's a warning.'

"But nothing happened, and when the train came to rest at the Paddington terminus, the driver got down and examined the front of the locomotive. Inside the glass of the headlamp he found a dead moth, whose imprisoned flutterings had been projected by the lens against the dark and moving 'magic lantern' walls of the tunnel.

"Now I am not a believer in spiritualism," the second speaker continued, "but I recall two curious happenings, one on our own line and another one on the Underground Electric lines in London. In one of them, the headmaster of a well-known public school at Hampstead told how, at four p.m. on Friday, at the end of December, 1929, his wife and he were on Number One platform Paddington Station, waiting for a train to Bath, when he saw coming towards him along the platform a professor whom he knew, leaning on a lady's arm. He pointed him out to his wife. She saw him, but the couple were soon lost in the crowd. Next morning he read in the paper that the professor was dead at a house in Reading, some forty miles from Paddington. His wife recognized his portrait in *The Times*. Shortly afterwards he wrote to a relative of the professor, to condole with her, when she said it was quite impossible for the professor to have been in London at all. He had been lying ill in his house in Berkshire for some six weeks gradually growing weaker, until he died at nine p.m. on the Friday night.

"The second case is that of a man, who was going down in the lift at Charing Cross Station when, among the ten or twelve passengers, he saw a woman whom he knew. He bowed to her, but rather to his surprise, she ignored him. After leaving the lift she walked in front of him along a winding corridor towards the platform and vanished. He stopped to finish a conversation with a friend, and when the train came in, looked round to see if the woman would board the train, but could not see her. He heard no other train come in before he missed his lady acquaintance. A week later, he met her at the house of a friend, and was startled to hear that she had not been in the lift or on the station on the day in question.

" 'But, as a fact,' she added, 'I recollect waiting in the street near Trafalgar Square—a few yards from that station—on that day, about the time you say you saw me in the Underground lift, and shivering in a cold, easterly wind, wishing I could reach my destination by the Underground railway, instead of having to go by omnibus. I was certainly wearing the coat and hat you have described.' "

The third narrator was a well-known British railway manager, whose early experience was gained on an eastern railway in America.

"I think my story is queerer than any you have heard this evening, and baffles all attempts at a rational explanation.

"It happened," he said, "while I was on a trip in Georgia, U.S.A., in 1911, and the queer affair was related to me by an engineer, who said the fellows concerned bore good characters, and had previously had nothing known against them. The thing happened in a lonely telegraph cabin at Dale, situated on a branch line of what is now the Seaboard and Air-Line Railroad, running through the state of South Carolina. This cabin adjoins the railway track not far from a creek, and is the only house of any sort within a quarter of a mile. On a dreary January day in that year, three young men, Bright, Davies and Clark were the sole occupants of this signal-box. They lived in its two rooms, which were built one above the other. A trap-door closed the stair leading to the upper room. The strange occurrences began with the sudden flying open of the trap-door, which simply would *not* stay shut. The men fastened this trap-door by nailing it down with stout nails and an iron bar. It still flew open. Then they heard mysterious footsteps on the stair, but could see no one, nor any cause of the disturbances. Next, the sashes in the windows of the upper rooms were raised and lowered in full view of the three men, who, nevertheless, saw no one near the window. They then fastened the trap-door leading to the floor below and giving access to the ground outside.

"But the mysterious disturbances still went on, and no solution presented itself. Next, articles began to be thrown about the room, and no visible agency accounted for the demonstrations. A can of condensed milk lifted itself into the air, one day, and passed from one end of the desk to the other. A can-opener flew up and embedded itself in the middle of the ceiling. A lantern dashed itself to pieces against the cabin wall. Missiles were hurled themselves through the windows. One day, in broad daylight, when objects were flying around the room, the three men quitted in a panic, and a chair was flung by some invisible agency out of a top window in the cabin, falling violently on the ground, and smashing its rungs. One of the terrified men walked seven miles to the nearest town and handed in his resignation. A physician, Dr. T. Hart Raines, who subsequently visited the cabin, determined to probe the disturbances to the bottom, although nothing happened all the time he was there. He was positive that the vibrations of passing trains could not have produced the phenomena, and asserted that the three men were neither liars nor suffering from hallucinations.

" 'I saw the can-opener in the middle of the ceiling,' said Dr. Raines, 'and I can assure anyone interested that the most expert could not perform a similar feat once in a hundred efforts. Bolts and taps hurled into the tower by invisible forces had broken holes in the glass of the window scarcely large enough for the pieces to enter. When I made a searching investigation a few days after the last of the disturbances scaring the men away from the tower, I was convinced that no outside person could possibly have tricked the men. Indeed, no one could climb the stairs without being at once detected. Subsequently, after burning sulphur in the cabin, the phenomena ceased altogether'."

A gentleman, whom I will call Monsieur Blanc, a high official on the administrative staff of the Paris and Orleans railway, followed with the story of a queer experience on one of the French lines.

"I will tell you a real ghost story," he said, "such as would gratify your Sir Lodge (Sir Oliver Lodge).

"Two years ago, a Parisian lady, who took the night *rapide* from the Gare d'Orsay to Orleans reported a singular incident. About a hundred miles from Paris, the express was stopped by signal, and drew up at a *passage à niveau*—what you call a level-crossing. It was then about one o'clock in the early morning, and the sky obscured by clouds. The lady drew aside the blinds of her first-class compartment and looked out of the window, to see why the train had been stopped. On the track she saw a man with his body bent towards the four-foot way, walking along and hunting for something. He seemed to be in great distress, for every now and again he groaned, but he ignored her presence at the carriage window. Presently he stepped onto the foot-board and looked into a compartment. The occupant screamed in terror, and when the guard came running up, she said she had put out her hand to assist the man, who seemed very ill, when her hand went clean through him! Someone in the train recollected that, about the end of the Great War, a bad accident had happened to a night express at that level-crossing for which the signalman in a cabin close by had been largely to blame. The night the Parisian lady's train halted at the crossing was the anniversary of the disaster, when the signalman, who had died suddenly in 1924, was seen to return to search for the dead and wounded."

Finally, a bronzed man, wearing a solar topee came breezily into the lounge and accepted an invitation to contribute to the symposium. He is chief engineer on a railway in one of the southern native states of India.

"Ghosts?" said he, "why they can cause more trouble than the rogue elephants did five years ago to our line in the bush in the Federated Malay States. A few weeks back, a gang of coolies were hired by contractors to help to make a clearing in the jungle alongside the most lonely section of the Madras and Southern Mahratta railway. One night, they packed up in a body and refused to return to the job. They said that about midnight of the night before, they had seen a strange horseman galloping hell for leather across the plain, trying to race the midnight mail which passes that section of the line. The rider seemed to wear an Arab burnouse and carried a sword.

"But I, personally, ran up against a queer occurrence on the occasion of my visit to England some three years ago. I remember hailing a taxi near the Underground in a West End suburb. A few seconds before, I had seen the taxi stop abruptly, and the taxi-man quickly alight and come round to the door, which he opened, as though expecting to find someone inside his cab. I may have looked a little inquiringly at him, when I gave the address to which I wanted to go, for he told me of a rather eerie incident which had, he said, just happened.

" 'Twice in the last three months I have driven fares to a point up the hill about two miles from the station where you hailed me. Each time they have paid and got out at a certain spot. Then I have turned round to go back to Piccadilly. The first time, as the car passed a certain quiet thoroughfare leading into the main road, I had a feeling that there was someone in the taxi who had no business there. I looked in from my seat, and was startled to see a strange man in a black silk hat, reclining against the cushions with his eyes closed. At once I stopped, and went round to the door to ask what he was doing in my cab, as he certainly hadn't engaged me. When I opened the door, the seat was empty ! This evening I drove three fares up the hill from the Underground Station, and after they paid me, drove back empty. When I passed the same quiet road I had the same strange feeling that someone was in my cab. I glanced round, and there was the same man leaning back against the cushions. I put on top speed down the hill to the station. You saw me looking into the cab, but, as before, there was no one inside !' "

"Perhaps there is a quite rational and psychological explanation of such phenomena, I don't know," concluded the Anglo-Indian railway official, as he went yawning into the lift and so up to bed.

# DIVINING FROM MAPS

By E. M. PENROSE (Official water-diviner to the Government of British Columbia)

MY Canadian host stood in the middle of his extensive lawn, on a beautiful August day, facing one of the most magnificent views in Western Canada.

But neither the view nor the day served to smooth his temper! He and I were engaged in a decidedly heated discussion about my newly acquired and rather unusual ability to locate water and minerals on a map by dowsing, quite irrespective of visiting the ground itself, and my host was fairly fuming with incredulous indignation.

"Do you mean to tell me," he almost shouted at me, "that you can find water on a map or plan without ever visiting the place at all? Why, the whole thing is absurd, incredible; in fact I have never heard anything so preposterous in my life."

"Well," I said crossly, as my own temper was distinctly ruffled by that time, "it can be as absurd and preposterous as you like, but I can do it, and what's more, it works."

After which rude remark I got up from my chair and left him in high dudgeon.

A few minutes later he came striding across the lawn, waving a large map in his hand.

"As you don't know the Province of Alberta," he said, "I have brought you a survey plan of a farm I own there. I know where there is a strong stream running across it, as I sank a well on it and got enough water for a village at twelve feet. If you can find the stream and that well, I will believe you."

"All right," I said, and propped the map against a grassy bank opposite me.

I started by rubbing my hands all over the surface of it (although I never quite know why I do this except that it seems somehow to make the map more alive and less like an inanimate piece of paper).

Then I proceeded to hunt in the pockets of my coat for a tiny pendulum made of black wood, attached to a few strands of black cotton, which I finally disentangled from pieces of wire, a compass, matches, pocket-knife, and such like objects dear to a water-diviner's heart. I also unearthed a disreputable stump of pencil, which, with the pendulum, constituted my entire working outfit.

I then set to work.

The whole proceeding was extremely simple. First I held the pendulum between the finger and thumb of my right hand, well off the map, and swung it gently to and fro, at the same time moving the index finger of my left hand slowly over the surface of the map itself. As soon as my left finger touched a spot where there was water, the pendulum in my right hand would gather momentum and start gyrating, and immediately I moved my left finger off that spot, it stopped, until I touched a fresh water-source. Each spot I marked with a cross, big or small according to whether the gyrations were strong or weak.

After I had found several spots I removed my left hand and held the pendulum on the map over the spots I had marked. It again gathered momentum almost instantaneously and gyrated, and when it had finished its gyration, swung and pulled in a definite direction. By allowing my hand to be pulled with it, it swung over the map with almost incredible speed; stopping frequently to gyrate again. At such spots I knew I should find a strong point—probably the meeting place of two underground streams. After a short time I had a good idea where the streams were to be found on the property, and which were the strongest, as after a period of gyration the pendulum would start up one of the meeting streams and then up another, as if testing them out, and finally would continue to trace out the strongest one first.

Then the whole thing had to be done slowly a second time, and marked bit by bit with a pencil.

At two spots the pendulum hesitated and started to gyrate in the opposite direction, but feebly, so I marked these spots also, concluding that they indicated surface water, such as a spring or well. (Although it is a curious fact that in water-divining on the ground itself I find that neither rod nor pendulum feels any attraction from open water. This I think tends to show that dowsing from maps will prove a better and more sensitive method in future than working on the actual ground.)

Finally I handed his map back to my host, remarking that there were quite a number of streams on his property, but only two places where I could find indications of open water, which I concluded were wells; one on a strong stream by his barn, and one on the corner of a neighbouring property, a portion of which was shown on his map.

My host took the map. He stared at it, and then he stared at me and gravely scratched his head.

"Well I'm damned," he said at last.

I was quite satisfied! Further comment would have been superfluous!

There was rather a curious thing which happened in dealing with this particular map. Marked across it was a railway which was surprisingly straight for a railway in Canada. I remarked on this, and was anxious to see if my pendulum would be affected by the metal rails. I found that it was and that it pulled very strongly, and to my surprise when it got to the edge of the map still pulled forward and took a sudden sharp curve North and then East. Tearing a page from a newspaper I attached it to the map with a rusty pin (which I found in one of my invaluable pockets) as I was curious to see if the pendulum would work over this "sham" addition to the map, and was not a little surprised to find that it did so as easily as it did over the original. This raised the rather interesting question as to how much a map could be enlarged by adding on plain pieces of paper, whilst still remaining a reliable medium on which to work.

My host confirmed the correctness of the sudden bends in the railway and subsequently gave me an excellent testimonial saying that not only were the well and stream perfectly correct, but the place I had marked on his neighbour's property was the only spot on which he had succeeded in making a well, although he had drilled a number of holes all over the rest of his farm.

He then wished to know how I had first discovered that I possessed this rather unusual faculty, and listened with great interest when I told him that I had read about it nearly a year previously in a book by an eminent French dowser, Henri Mager.

This book gave an account of an inquiry carried out by a committee of French scientists at the International Congress of

Experimental Psychology in 1913, to test the powers and accuracy of about twenty French water-diviners. The examination was an extremely stiff one, but the results were successful to an extent which astonished the spectators, amongst whom were Dr. Gustave Le Bon, and the dowsers were held to have proved their case.

The subject is now being studied in France under the name of Radiesthésie (Radiation-Perception), and a flourishing Association exists for this purpose, which includes in its 600 or so members many professors, engineers—mining, chemical and electrical—doctors, veterinary surgeons, as well as a few English people.

During this congress a man called Joseph Mathieu wrote to the committee saying that he could not come to Paris for the tests in person, but that he could find water just as well on a map or plan as on the ground itself. The learned committee (in a manner not unusual with men !) filed his letter "for future reference" as they did not even consider it worthy of their august consideration. However, Joseph Mathieu, finding that he got no answer, and being a wise man, presented himself in Paris and asked to be put to the test. He said he must have a large map accurately drawn to scale by someone who knew it well : that the orientation must be given and the principal slopes.

Monsieur Mager does not relate whether he actually tested Joseph Mathieu himself or not, but in his book he gives an account of a test given by M. Louis Braban, an architect of Alais, which was carried out with complete success by M. Mathieu, and quotes several other cases of a similar nature.

At first I admit that I thought it a "tall story" myself, but as soon as a mineralogist friend, whom I told about it, started to pour scorn and ridicule on it, I (with the contrariness of women !) immediately took up the cudgels, and not only did I end by convincing him that it was quite possible, but I so thoroughly convinced myself as well, that I determined then and there to see if I couldn't do it too !

My main trouble at first was to get hold of a map. I didn't dare to ask anybody for one as already so many people in British Columbia, both Indians and Whites, thought I was a witch, that I was afraid if I asked for a map and told them why I wanted it, that I might find myself in a lunatic asylum or something worse ! However, I remembered that when I was working as official water-diviner to the British Columbian Government, I "picked up" a strong mineral area called Barkerville, with bare hands (and no rod) at 35 miles away from the Cariboo Trail where I then was. If map-divining was Radiation-Perception, which seemed the most logical explanation, I felt it should be no more difficult to pick up the same area from Victoria at 578 miles, than it was at 35 miles. Anyway, it was worth trying. I had several Government maps of the district I wanted, and determined to make shift with one of these. I put the map flat on a table, having manufactured a pendulum out of an old-fashioned diamond ring and a piece of string. I did not concentrate particularly, but merely felt very interested to see what would happen, and sat and "looked on" at my hand moving about over the paper and doing the work by itself.

The first thing I noticed was that the string was getting very taut, just as if it was being pulled from down below, and then the ring started slowly to revolve. It was very thrilling. I sat up doing this till the small hours of the morning, not having the faintest idea how exhausting it was going to prove, and what terrible inroads map-divining would make on the health.

After a few days of incessant work I took my map to the head cartographer at the Parliament Buildings, who kindly checked the accuracy of my findings from a reference map of mineral claims which he had taken from a special safe. So valuable are these reference maps considered that even if an exalted member of the Cabinet wishes to consult them, he must visit the map-department to do so, as they may not even be taken to other parts of the Parliament Buildings. A great many of these findings were placer gold. At the time I had never been on a placer field, but I had known at once what they were, and had not hesitated to write "placer" across them, although I had had to write "metal unknown" across the others ; a rather strange occurrence, and one which I can no more explain than I could explain how I used to know if underground water was good or bad, no matter how deep, when working in the field.

It was very encouraging when the head cartographer marked all these findings as correct, and very amusing to see his face when he grasped the fact that I had never been within fifty or a hundred miles of any of them !

It was not until much later that I learned from the handbook of another French dowser, that metals, oil and water all have serial numbers, which correspond to the number of revolutions of the pendulum. This helps to simplify divining and adds greatly to its accuracy, both on the ground and on maps.

A man who owned a property on a bluff with sea nearly all round, on the Island of Vancouver, asked me to do a water-map for him. There was a network of underground streams, some of which seemed to stop short on the map some distance from the sea and others to run out some yards into it. This made me wonder whether the coast-line was correctly drawn, so I tested it with my pendulum. I soon found I was drawing an entirely new coast-line and when finished, all the streams came to the exact edge of it. I showed this to the owner of the property, who found a good vantage point and checked the new outline with its curiously shaped coast-line and found it was correct. The sea was smooth and the tide high when the map was drawn, and I can only suppose that the pendulum was picking up some form of dynamic energy given off by the edge of the sea. On another occasion I tried to draw the outline of a block of properties with a sea coast, but found that I could not get any line at all. My pendulum swung wildly about and seemed to give little leaps, for all the world like a tiny black imp hopping about from rock to rock trying not to get his feet wet! I was just going to hand the map back and say I couldn't do it, when it struck me to ask whether the sea was rough there by any chance!

"The roughest part of the island," the estate agent replied, which explained the phenomenon.

One of the first metal maps I ever did was for a bitter sceptic, who only sent me his map to keep the domestic peace, and please his wife. Later on, receiving the map back from me, he wrote to her and said: "I am absolutely amazed at the enclosed map. If your 'divining-friend' had been on the ground for six months with the best prospectors she couldn't have described the places better," and after saying that the main marking on the map (which I could make neither top nor tail of myself when I did it) was a ravine 150 feet deep where he had previously found gold-bearing quartz and gravel on both sides; he ended by saying: "The whole thing is most amazing and certainly an eye-opener."

But I do not always have the same success in turning sceptics into converts!

On another occasion (through the intermediary of a friend) I was sent a weird map of a lost gold mine, which had been drawn and given to an enthusiastic prospector by an Indian. It was accompanied by a large Government map.

The Indian map was drawn on a dirty piece of wrapping-paper, with fishes as large as whales representing lakes; pigs, apparently stuck full of arrows, representing farms, and houses upside down and the right way up—presumably to show whether occupied or not.

I did a considerable amount of work on this map, located the gold near a large whale, and also located several other mineral finds on the Government map, and sent these to the owner feeling very pleased with my efforts.

I received the whole lot back by return post!

Although the recipient frankly admitted that I had marked two veins on the Government map which he himself had actually seen; a silver vein on the Skeena river and a placer field which his Indian partner knew, he went on to say "To me it is very uncanny how you marked these veins on the map, never having been in the country," and ended by condemning the whole thing as necromancy and "having recourse to familiar spirits", and would have none of it.

One of the things which I personally find the most difficult to understand is, how the pendulum will draw everything to the scale of the map it is on, when once it has started, from a definite point, no matter whether the map is a few inches big or many feet. Also, it takes no notice of anything superimposed on the paper such as trees, houses, hills or other landmarks. This shows how essential it is to have the map drawn absolutely correctly, as although the incorrect placing of any landmark will not affect the pendulum, it will very seriously affect the person who is looking for a stream or metal deposit in relation to that landmark.

As I am unable to draw a line myself, this drawing to scale is a continual source of surprise to me. The pendulum will also draw the outline of a whole deposit of metal as well as mark the veins if the map is on a large enough scale. In the case of some minerals, such as cinnabar (mercury) for instance, the outline of the field of the deposit looks like a modernisitic cubist picture. It will detect oil and mark the spot for drilling just as it does on the ground, and curiously enough with oil and any strong metal like iron, copper or silver-lead, the sensations and shocks are the same as one experiences on the ground, only to a lesser degree.

On one occasion, two mining men brought me a test map of a large copper property, and it so happened that the strongest claims were right under my arms as I worked. I got such strong electric shocks and tingling from it that I could only work for a few minutes at a time.

This so intrigued them both that they did everything they could think of to insulate me, such as putting plates under my arms and feet, and under the legs of the table and even insisted on my putting on rubber boots and holding a rubber mat between my body and the map, none of which made the least difference.

Although a great deal has already been done in the development of map-divining I feel it still has a long way to go.

Up to the present it seems to be conclusively proved that underground and surface water can be accurately located; that a survey plan or map can be corrected when dealing with rivers lakes and outlines bordering on the sea; that oil and metals can be found, and the approximate outline and extent of the field of the deposit shown, and the nature of the deposit ascertained. It is possible also to form a good idea as to whether the deposit is rich or poor, or the stream strong or weak.

Possibly the greatest asset of all lies in the fact that distance does not make the least difference, and all this information can be gained without having to visit the locality at all.

As, in Canada, most of the mineral deposits are in areas inaccessible to any but the most hardened prospectors, this fact should prove an inestimable advantage.

A reliable method of finding depths, however, has yet to be discovered, and a more accurate method of ascertaining the relative values of mixed metals, and also a way of testing the purity of water.

Another thing to work for is greater accuracy in marking the map itself, as a fraction of an inch out on the map would mean a number of feet out on the ground.

Like everything else, study and continual practice are needed, and the latter is perhaps the most difficult of all, owing to the fatigue it induces.

However, judging by the discoveries and improvements that have taken place in my own work in less than a year, there seems to be no reason to doubt that there is a big field of development, and consequent usefulness, in front of map-divining, especially for those who are far-sighted enough to make use of it in its initial stages, and not condemn it because it has not yet reached perfection.

In the meantime, it appears to be far wiser to go slowly and test each step of the way. The rest will assuredly come.

Nothing would give me greater pleasure than to end this account of the new form of divining with an explanation of how it works, but alas! I have none to offer. I know that it *does* work, but how it does it is entirely beyond me. I am sometimes quite as much amazed at the results as anyone else could possibly be, although it is all so perfectly simple and easy when it is actually being done.

It seems most probable that it is just another form of radio-activity, like all other divining is now said to be, and that in some way the map serves to put the diviner in touch with the radio-waves from that particular spot. But to suppose that anyone can find water and minerals from the actual piece of paper alone, without something of the sort taking place strikes me as being just as "preposterous and absurd" as it struck my Canadian host!

It certainly is a problem, and if anyone can solve it for me I shall be extremely grateful.

# IS OCCULT ANONYMITY A WEAKNESS ?

By the Author of *The Initiate in the Dark Cycle*, etc., etc.

"IF a book is worth writing at all it is worth putting one's name to." "People who write anonymously do so because they haven't the courage to write openly." These are the facile phrases which spring to the minds of unreflecting or uncharitable persons the moment they see the cover of an anonymous book. Although they may be quite eager to read the book out of curiosity, they at once associate the word anonymous with scurrilous communications, threats, or unsavoury literature. That there may be another point of view, another aspect of anonymity, never occurs to them. This is all the more surprising if they are students of Occultism, Theosophy and kindred subjects.

To begin with, have they not very exalted examples of pseudonymity among those great Sages and Masters of Wisdom they revere ? Can they accuse those Masters of cowardice because many of them chose to be known by names other than their own ? Who knows the true name of the Master Jesus, The Venetian Master, The Maha Chohan, Master Serapis and other High Initiates ? When Master Hilarion impressed the *Voice of the Silence* upon Mme. Blavatsky and *Light on the Path* upon Mabel Collins, did He stipulate that His name should appear on the cover ? Have people forgotten that Eugenius Philalethes was not the actual name of the great mystic—now a Master—who employed that pseudonym to grace several volumes of mystical utterances ? The truth is that Occultism and anonymity, far from being incompatible, are in point of fact very closely allied. The higher the Initiate the greater His indifference to any form of public recognition. Unaffected by either praise or blame, he works for love's sake only, and asks no rewards, however subtle and far removed from worldly considerations.

Now it is obvious that those who write to serve the Great Ones should aim at being *like* the Great Ones so far as lies in their power. Because the Masters have killed out vanity, so should their pupils attempt to follow their example; because the Masters give to the world unbeknown to the world, so, allowing for some exceptions, should their pupils. Yet when the latter make this would-be attempt they are often accused of possessing sordid motives. Instead of being credited with an indifference to praise, they are accused of being apprehensive of blame, or at best of not possessing "the courage of their own convictions".

But what evidence is there for such an assumption ? As moral cowardice is an aspect of vanity, the man who fears adverse criticism is obviously afraid of receiving a wound to his vanity. This at once implies that he is a vain man, and vain men on the other hand greatly desire approbation. Thus if he writes a book anonymously he may protect himself from adverse criticism it is true, but at the same time he precludes the possibility of receiving approbation, at any rate in person, so the thing cuts both ways.

Now although the world judges a man by his actions, the occultist knows that he should primarily be judged by his motives. How are these to be gauged ? Not by the fact that he writes an anonymous book, but by the nature of that book itself. If it is badly written, contains faulty arguments or advocates practices suggestive of the left-hand path, then it is obvious why the author does not reveal his identity. If, on the other hand, it exhibits none of these blemishes, what can be the author's motives for concealment ? What, in short, are the advantages of anonymity or pseudonymity with regard to occult literature ? Let us examine the psychology of readers in this connection.

Firstly, if the reader knows that a given book is written by one in authority in whom he believes and whom he admires, he is apt to read it with a prejudiced mind. He argues : "So-and-so maintains this, that and the other, therefore it must be true." Briefly stated, what is written becomes of less importance than who has written it. The result is a form of mental indolence. The reader assimilates knowledge, whether true or false, not by the process of reasoning or discrimination, nor yet by the higher one of intuition, but simply by believing without question what he is told. He perhaps even criticizes the blind faith of the orthodox Catholic, little realizing that his own faith is also blind, and conveniently forgetting the axiom of a great Initiate that faith should be coupled with understanding. In the words of the nursery, he is "spoon-fed" and ready to receive mental nourishment as long as his elders and betters save him exertion by holding the spoon to his mouth. But unfortunately those "elders and betters", in other words, leaders, have at times made assertions and predictions which have proved to be untrue. Their prophecies have not been fulfilled, either because they failed to see clearly at the time they made them, or else because the Plan they foresaw had perforce to be altered by those who guide the destiny of man. What has been the result? In many cases a complete *volte face*. Having found, contrary to their expectations, that their leaders were not infallible, many an erstwhile follower has abandoned them as quite unworthy of credence. Moreover, so completely discredited have they become in his eyes, that not only does he reject anything they may now maintain, but also anything they maintained in the past and which he himself once accepted; an attitude both ungrateful and absurd. Indeed this unfortunate scepticism has even been extended towards the Masters of wisdom themselves. Because those who testified to their existence were mistaken in some things, they must perforce have been mistaken in all things; such is the facile argument which has sufficed for many indolent brains.

And now let us examine, so to say, the reverse side of the coin. As the words of notable men (or women) may carry undue weight with those who admire them, they may, as shown, have exactly the opposite effect on those who have ceased to admire them, or for various reasons merely regard them as targets for criticism. For instance, frequently during the course of conversation we hear one person recommending a particular book to another. "Who's it by?" is asked. "By So-and-so". "Oh, *that* man", is the retort, the implication being that anything *he* says will not be believed. The first speaker then either deems it wise to change the subject or else inquires the nature of the grudge against "that man". And all too often the answer only goes to prove how deeply are prejudices rooted in the human mind, and for what very slender reasons some people refuse to read certain books They have perhaps met the author at a party and have not been prepossessed by his appearance, or they accuse him of being deficient in the art of small talk, or conversely in the art of uttering profundities. Perhaps they have heard some malicious scandal or gossip about him, perhaps he holds different political opinions from their own, and so on and so forth. In any case not only do they refuse to judge his book on its own merits, but they refuse to read it at all.

The conclusions to be drawn are obvious. Had the book been published anonymously or under a *nom de plume*, all these irrelevant considerations could have played no part. Otherwise stated, as the occultist writes to benefit humanity, if he is wise as well as altruistic, he endeavours to put as few obstacles in the way of that *desideratum* as possible. But although such obstacles may indirectly arise from blemishes, alleged or true, in his character (if he had none he would be akin to a Master, by the way) they may also arise from other reasons.

Let us suppose that a comparatively well-known R.A. writes a comedy. What will happen ? His friends and a few others will perhaps go to see it out of curiosity, but for the most part people will argue: "He's a painter; how can he write a play?" Thus at the outset he is confronted by a prejudice that will greatly militate against the success of his effort, which would be all the more regrettable if his play contained some spiritual message. Now although, of course, libraries of occult or mystical books are written by professional occultists, quite a number are written by amateurs. Should any of these be well-known men in other fields of activity they might find themselves in the position of our hypothetical R.A. unless they resorted to a *nom de plume*.

There is a final point, and an important one. Some occult books, especially those of a Theosophical nature, are concerned with utterances of or communications from the Masters; this fact at once places an author with a due sense of modesty in a certain dilemma; he does not wish to advertise to the world at large that he is more advanced than many of his fellows. As he who possesses the power to communicate direct with the Masters is usually an Initiate (the degree does not signify), unless his character be tarnished by spiritual pride he is averse to letting this fact be known—except perhaps to a few of his fellow Initiates who can often perceive it for themselves. Indeed, not only is he averse to labelling himself an Initiate, but he does not even desire that others should so label him. This is all the more important if he belongs to some esoteric fraternity presided over by a guru. As the highest type of gurus—at any rate in the West—never wish to advertise themselves as such, should the chela reveal his own name he is in grave danger of indirectly revealing that of his guru, especially if used by the latter to give certain teachings to the world. If an autobiographical instance be pardoned, my three "Initiate" books may be mentioned in this connection. Had I written them under my own name, some of my acquaintances might well have made their deductions; even as it is, I have been subjected to embarrassing questions and have received many letters asking me to disclose the name of my guru. But what is especially pertinent to this article are the alleged reasons for my policy. It has been said that in concealing my own identity I have thrown doubt on the source of the teachings and consequently on the validity of the teachings themselves. Strange argument, and one which only serves to show that it is time people were released from the false glamour the word anonymous appears to throw over their minds.

Nevertheless, in conclusion let there be no misunderstandings. There are instances where, for special reasons, the Masters may wish their own names to be revealed, as also the names of those through whose instrumentality they give forth their knowlege. Again, notable occultists who appear on public platforms could hardly be expected to lecture under one name and write under another; such a course is, with few exceptions, both impractical and inexpedient. And so this article has not been penned in order to dogmatize and lay down the law, but to warn the occult student against an all-too-ready denunciation of a policy which has given rise to so many misconceptions.

# A MYSTERIOUS VISITOR : "THE PRINCE"

### By H. M. BARY

ONE evening I became aware that someone was in the room, and looking up I saw, not very distinctly, a rather tall man in plain evening clothes. He wore no emblem of royalty, nor badge of honour, but was of distinguished bearing, and I knew he was of high social position. He did not say much, but seemed to look me over. As he was leaving he remarked, "I shall come again."

"What shall I call you ?" I asked. "The Prince," he replied, and vanished. It was not long before he came again, and this time he showed me his castle. It stood on the crag of a mountain, with many trees about it, and the surroundings were wild and lonely. He said :

"I am considered rather a mysterious person, I believe. I belong to one of those occult communities of which you have heard, but am now occupied with affairs in Europe, being actively interested in political matters, and travelling, sometimes in disguise, from one country to another. I have many working under me, some conscious, and others quite unconscious, of my purposes."

Again he said :

"I know all the secret orders, the plots and counterplots, in Europe. Nothing is hid from Those who know, and when things go too far we interfere. You remember reading of a man in a certain country who overheard two men talking in a rather suspicious way about their plans, and how he went to the police and told them of it. The police followed the conspirators to their rendezvous where there were a number of others, all of whom they arrested, as there were arms, explosives, and much 'Red' literature in the room; it was proved that they were to carry out their plans the next day, which would have occasioned great destruction and many deaths of important people.

"That discovery may have seemed accidental, but it was not. The country involved was not destined to have such trouble then, but the time is coming when far greater disasters, physical and otherwise will strike the earth in various places and no hand will be raised to prevent them, for the calamities will be brought about by the hatreds, greeds and enmities, the oppression of the poor by the rich, and the utter irreligion and animalism of the multitudes. The very earth herself is growing sick at heart, and will shake to her foundations."

"Including this country?" I asked.

"I have nothing to do with the Americas; they come under another jurisdiction; but this I know; there will be great agitation there in every realm—political, physical and spiritual. You, by birth and inheritance, belong both to the Old World and the New, the Orient and the Occident, and thus are able to receive our messages from any part of the world."

Again he appeared, and said he had been in England (in the flesh) incognito, looking after "the chosen ones", most of whom did not know him. "Remember, those who are faithful and *wise* will be protected, no matter what comes, but they must not take foolish risks, nor vaunt themselves against the Powers of Evil, which are very strong. You know the old saying, 'The Devil takes care of his own', there is much truth in it—up to a certain point; but retribution comes at last."

On still another occasion "The Prince" appeared, this time on a New Year's Eve.

"I have been greatly occupied this passing year," he said, "and so have all the other Workers. We have been under greater pressure than we were two or three years ago when the papers were teeming with predictions of wars and disasters soon to take place—some said in 1927, others, in 1928, while many had been sure that 'Armageddon' would have begun even sooner. All of these prophecies have failed, so far; some will never be fulfilled, being mere chaotic visions of the lower astral planes.

"But now the world, so long stunned by the last terrible war, is resuming something of its old determination and lust for conquest in one way or another; greed of possessions and power on the part of those who have influence in finance or politics, desire for self-government and liberty—or license—on the side of many, and great unrest among the hopeless masses who cannot make a decent living. They will not submit forever.

"Underneath apparent calm there is deep agitation, and we who have somewhat to do with the governance of the nations within Karmic bounds, are now pressed for time in which to do all that needs to be done. You know some of us, and often act as our messenger, and you can understand something of Their mighty work for humanity. Troubles *will* come upon the earth, because that is the only way of progress and elimination—the fulfilment of Karmic conditions—but we leave the setting of dates to mediums, Bible and Pyramid prognosticators, and such. It is seldom, indeed, that authentic dates are given out from Those who know.

"But this I say: intensive preparations are going on both for war and for peace; those who formerly would have already been in battle now fear to begin, knowing of the dreadful instruments of destruction now in preparation, of which one scarcely dares to think, and thus, for a while, *these horrors work for peace.* And very definite efforts are being put forth to modify the bad conditions in the worst parts of the world and bring security But the Dark Forces are terribly active. And so we continue to work, under the guidance of the Elder Brothers of Humanity, the Gods who some day will return in joy."

# INDIVIDUALITY AND UNITY

**By R. IRAM**

THE life beyond individuality does not mean the loss of individuality, but rather an uplifting and extension of the range of vision; a consciousness so vast that individuality is glorified, as dawn into the perfect day.

The blending of the powers means the development of the true understanding. This is *not* the gathering together of outside facts, but the gradual enlarging of the point of view, the inner horizon of vision becoming ever wider and wider. It means also the balance necessary to enable the individual to face the difficulties of life, and the realization of the quality and power of the spirit.

# CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW. —ED.]

## REALIZING THE HIDDEN DIVINITY OF MAN

*To the Editor of* THE OCCULT REVIEW

SIR,—It must have given considerable satisfaction and encouragement to many students, as it did to the members of this Lodge, to read Jean Delaire's suggestions for the Spiritual League in the letter entitled "What is Man" in your December number.

Experienced students know how rare it is for a Movement such as the Spiritual League to avoid the snare of the "Uplift", and consequently how all-important that it should be founded upon a sound and practical metaphysical basis.

The apotheosis of Materialism, Mme. Delaire points out, is Man's denial of his own divinity, a denial which inevitably leads to spiritual atrophy, and she suggests that a section of the League devote itself to the individual practical discovery of man's essential nature

This is splendid, as it brings us straight to the core of all spiritual work—the effort to awaken into conscious activity our own dormant spiritual powers. But, why a *Section* only of the Spiritual League? Does not all spiritual effort, from whatever angle it may be approached and however it may be formulated, imply exactly this? And if in our efforts to identify ourselves with the finest part of our being, we fail to bring about a clash between the celestial and terrestrial forces within us, we shall have missed the mark. However well-intentioned and active we may have been, from a spiritual point of view we have done nothing. It is not theories about Man's divinity, but seeing its manifestation in actual life which will impress people.

It is true, this is a big undertaking which will search out our weaknesses and demand the very best that is in any of us, but what else is really worth while? Why, our lectures, writing, and propaganda generally are like beating the air compared to this. And if this work of forming and maintaining a Spiritual Centre tests our courage and inner honesty to the limit, as it certainly will if we mean business, yet everyone starts from the place where he is. The forces we have to war against are nothing other than forces we have ignorantly concentrated in our own being, and only so much of them at any time as we have the strength to invoke. We have not to ask impossibilities of ourselves, but the intelligent use of what powers we possess.

This Spiritual Fellowship working along the lines Mme. Delaire has ably indicated has before it magnificent possibilities. Never was the need for such work greater than now. If we have the grit and spiritual insight to seize this opportunity and put our best into it, spiritual energies will begin to flow to this centre and back up our efforts. And now, how do the members of the Fellowship propose to accomplish this lofty aim which they have set before themselves ? There is no lack of ideas in the world, but "life alone can communicate life".

Yours truly,
W. E. WILKS, F.R.C.S.
Secretary, Orpheus Lodge,
T.S. in Canada.

## AT GRIPS WITH THE "SNAKE OF SELF"

*To the Editor of* THE OCCULT REVIEW

SIR,—Jean Delaire's splendid and stimulating letter in the December OCCULT REVIEW, regarding the proposed Spiritual Fellowship, represents, I think, an important contribution to this Movement by centreing attention upon what must always constitute the core of spiritual effort—the conflict between the powers of spirit and the forces of matter within the individual for his conscious allegiance.

The suggestion put forward by Jean Delaire, that "a branch of the Spiritual League be devoted to the discovery of man's essential divine nature", is a vitally important one, as it will, if adopted, enable us to come to grips with the problem in our own lives where the battle has to be fought and won, for it is only when people consciously bring about a clash between man's greater nature and his lesser nature and attempt individually to realize their own divine nature, that spiritual energy can flow into human life.

But why a "branch" ? Is not this the whole thing ? The attempt to discover man's essential divine nature surely must be the whole and sole concern of a Spiritual League !

An endeavour to establish a vitalizing centre in the Modern Theosophical Movement implies conscious invocation of the powers of man's spiritual being, Buddhi-Manas, and makes tremendous demands of courage, discipline, effort of the individual who takes it on ; but if even a small body of people will set out experimentally to know "What is Man", this effort will prove a real factor in the spiritual life of the race by directing human attention to this supreme task of self-realization.

Yours fraternally,
A. C. KELLY.

## "LET YOUR LIGHT SHINE"

*To the Editor*, THE OCCULT REVIEW

SIR,—In view of the many futile attempts in the past to stimulate a deeper interest in the Spiritual Life, no doubt many experienced students will hesitate to throw in their lot with the Spiritual League until a more definite indication is given as to the trend it will take and the methods it proposes to adopt.

Generally speaking, the unsatisfactory results of spiritual endeavour in the past can be traced largely to the fact that little or no attention has been paid to the conservation and wise direction of energy. Those taking part in the work have almost invariably made the fatal error of rushing out to enlighten others before they had lighted the candle of vision in their own souls. What aspiration and force they have had, has to a large extent been used up by engaging in ineffective outer activity and propaganda which in most cases has been little more than a monotonous repetition of lifeless ideas in which interest has been kept alive by emotional stimulus. In a word, they have dissipated their energies at the outer levels, instead of holding in check and directing them to those inner levels of consciousness (so hard to reach) in which man's higher faculties and perceptions inhere.

The uncomfortable fact must be faced that we prove ourselves to be mere triflers, from the spiritual point of view, unless we are prepared, up to the limit of our strength, to engage in that process of Regeneration whereby man's sleeping divine powers are awakened and brought into activity.

It is this, and this alone, that can be the only justification for starting such a movement as the Spiritual League. The mere expounding of great Truths is not enough ; the breath of life must be breathed into them, and this can be done only by those who are to some extent awake at the spiritual level.

Anything less than this will only be repeating the confusions and mistakes of the past, in which great Truths have been dragged down to the psychic and emotional levels, and spiritual values have been completely obscured and replaced by weak imitations.

The Spiritual League has a worthy aim and the need for such a movement is urgent. Those who link up with it will have before them a magnificent opportunity. Shall we gamble it away or shall we, as the result of discipline and fortitude, grow into a body of students capable of fulfilling an important function in Western civilization, that of vitalizing the Truths of the Ancient Aryan Philosophy at the spiritual level ?

Yours sincerely,
CHAS. F. VATER.

## CHRISTIAN THEOSOPHICAL STUDIES

*To the Editor of* THE OCCULT REVIEW

SIR,—In answer to your correspondent's kind appreciation of my letter—"What is Man?" in the December number of THE OCCULT REVIEW, I should be very glad to open the columns of my small quarterly, *The Christian Theosophist*, to any suggestion he (or others) might care to make on the subject; and if really practical they might be offered later on to the Spiritual League for its future Transactions.

Our studies might perhaps be conducted on the following lines:

(1) To collect every available evidence of the non-simian origin of man, and the human origin of the anthropoid apes.

(2) To show that life, so far from being the result of evolution and an attribute of matter, is something basic, eternal, omnipresent and in a sense omnipotent.

(3) To show that this life describes a vast ellipse, from the realms of pure energy to those of dense matter (involution) and from dense matter back to pure energy (evolution), a process taking aeonic ages for its accomplishment.

(4) To show that, as all life-processes are from invisible energy to visible matter, so it is with the origin of man: the earlier races had etheric bodies, corresponding to the etheric planes of our system, and thus left no traces of their passage; only with the first Atlantean civilisations did dense physical bodies develop around the etheric moulds.

(5) To prove the extreme antiquity of man, and the fact that so-called primitive (palaeolithic) man was not the direct ancestor of our present-day humanity, but the degenerate descendant of long vanished races.

(6) To unveil, as far as this is possible without irreverence, the mystery of the Archetypal Man in whose perfect image man was created, but whose perfection was marred by that deviation from the divine Plan known as Original Sin.

(7) To teach the people that all religions are attempts to recall man to his true nature and immortal destiny; and that the recovery of this divine consciousness—the Pearl of Great Price of the Gospels—is man's only hope of salvation—for himself, for the race, and for all the lesser lives that share the earth with him.

Very truly yours,
JEAN DELAIRE.

## IS HYPNOTISM DANGEROUS?

*To the Editor of* THE OCCULT REVIEW

Sir,—Dr. Hildred Carlill, addressing the students of Dulwich College, is reported as having emphasized the healing value of hypnotism, but also the supposed dangers attendant upon its practice. He is reported to have said that hypnotism should be exclusively in the hands of the medical profession. Not a word, it appears, was uttered as to the great value of hypnotism as an educational agent.

I have deeply hypnotized thousands of persons during the last thirty-two years, and, whilst admitting the possibility of hypnotism being of service for the enhancing of a criminal's art, I have excellent reasons for affirming that hypnotism, in itself, is incapable of leading a virtuous person to act contrary to his or her conscience.

The mere fact that, as borne out by all experienced operators, deeply hypnotized subjects who may (not necessarily *do*) perform any suggested imaginary crime, nevertheless refuse (on occasions) from caprice to comply with commonplace suggestions, surely proves that not an increase in suggestibility, but (as Drs. Braid, Fahnestock, Milne Bramwell, and many other operators of very wide experience have pointed out) the capacity of actualizing suggestions of extreme potency is the prevailing characteristic of hypnotized persons.

Yours faithfully,
J. LOUIS ORTON.

# REVIEWS

NEW AGE TEACHINGS. By Constance E. Andrews. Manchester: Church of the New Age. 109 pp. 4*s.* post free.

MISS ANDREWS has compiled these pages as a kind of Bible for her organization, the Church and School of the New Age. There are twelve statements of the fundamentals, and upon these she has elaborated several brief essays. Some idea of the contents may be gleaned from the following chapter heads: True Religion; What Think Ye of Christ?; Prayer and Meditation; Our Latent Powers; The Mastery of Disease; The Meaning of Life and Death, and so on.

By pondering intuitively upon the symbolism of Christianity Miss Andrews has arrived at a profound understanding of its meaning. One might therefore describe her as a Christian mystic. She finds strange significances behind the simple paragraphs of the New Testament, and alleges that Christ gave a "Mystery Teaching" to his own disciples which he denied to the multitude. Personally, I do not agree with this assertion, but the authoress has caught the idea which really matters and made it the burden of her own message. This is, in her own words, that "A new age has dawned . . . restless the world is to-day. It needs an anchorage—a haven. Where can these be found? The answer is: By looking within ourselves. The ancient adage *Know Thyself* has to be thought out and practised".

The authoress lays much emphasis upon the influence of right thought, because it inevitably materializes into right action. She believes that every man can also become a healer, for "mental healing is brought about by a changed attitude of mind". It would be more accurate to say that healing becomes possible by transcending the workings of intellect, and entering into the realization of pure Spirit. For the gift of healing, be it instantaneous or slow in effect, is a spiritual gift, not a mental one.

A lofty idealism permeates the entire volume. The style is so lucid and the writing so simple that the book should be very useful to put into the hands of those beginning to study "the esoteric side of Christianity".

RAPHAEL HURST.

PEACE AT EVENTIDE. By Helen Keller. London: Methuen & Co Paper, price 1*s.* net.

HELEN KELLER has been deaf and blind practically all her life, yet, despite this, she has achieved a serenity of soul which more fortunate persons might well envy. This little booklet records her faith in the soul's immortality. She tries to comfort those whose hearts are racked by anguish and doubt through the death of loved ones. "If your faith burns strong and bright," she writes, "others will light their candle at it."

J. F. LAWRENCE.

### A SECOND MANX SCRAPBOOK. By W. Walter Gill. Bristol: J. W. Arrowsmith, Ltd. 478 pp. 15*s*.

THE Isle of Man holds a rich store of traditions dealing with second sight, divination, witchcraft, ghosts, fairies and similar folklore. In 1929 Mr. Gill dipped into this store and produced *A Manx Scrapbook*. Now he has tried again and brought up the present collection.

This volume represents years of research, and most of it must be entirely new to those of us who do not know the pleasant green hills which dot the Isle of Man. The atmosphere of the island appears to be very elemental. Supernatural sight and hearing seem to be easily induced on impressionable persons. There is not a creek or cranny which is not haunted by the little people, by fairies or by disincarnate spirits.

A common psychic experience among the islanders is to behold "the phantom funeral". A visionary string of funeral carriages passes in broad daylight; whoever observes it takes it as a warning of approaching death for himself or for relatives. Several cases are cited by the author wherein the vision was seen and death followed in its wake. The time limit usually assigned for the blow to fall is a year and a day.

Salt is regarded as possessing remarkable power to protect the islanders against attacks from witches and black magicians. Once all the Manx people carried a little salt in their pockets.

There are still plenty of witches on the island, though they no longer indulge in mysterious Sabbath rites; each ploughs her lonely furrow. They work charms, spells and petty magic. The débris of graves is utilized for their noxious trade. The fairies, alas! are not so easily met with and are becoming mere memories; belief lingers, but they have mostly hidden themselves. The hare is regarded as an occult animal. Its shoulder-bone is used as an instrument of divination; when steadily looked into, it renders visible the unseen world and provides a glimpse of future events.

Interference with grave mounds or burial urns entails punishment by death, according to Manx occult lore. Mr. Gill cites a recent case on Cloughbane Farm. The farmer, with two of his men, were stricken with pneumonia for the offence, and died a little later.

J. F. LAWRENCE.

### ON THE SHORE OF THE ETERNAL. By Rev. A. E. Willmott. London. Arthur H. Stockwell. Price 1*s*.

THE author offers this booklet as a reply to J. Arthur Findlay's *On the Edge of the Etheric*, which has become a best-seller. It is intended for enquiring Christians, and especially for the younger generation. It criticizes the scientific and philosophical explanations of Mr. Findlay, and submits the following theories as covering all the phenomena of Spiritualism: telepathy, hypnotism, subconscious mind, telekinesis, and unembodied evil beings. Finally the clerical writer holds forth the gospel of his Church in remarkable words: "We offer, not a darkened room, but a lightened conscience, not a Medium, but a Saviour. We gather not at a séance, but round a Sacred Table."

J. F. LAWRENCE.

THE TECHNIQUE OF THE MASTER. By Raymond Andrea, F.R.C. San Jose, California: Rosicrucian Press. $1.85 net.

ACCORDING to the title page the author of this book is "Grand Master of the Rosicrucian Order for Great Britain". He certainly writes with an authoritative air, although we must remember that the succession to the ancient Rosicrucian societies is still a matter of dispute.

Eleven essays form the contents and they all possess a high literary quality. The path of development is their essential theme, that path which leads the eager aspirant who has heard the call of occultism, to a relation of conscious discipleship with an Elder Brother. Mr. Andrea's technique is principally based on the idea of using one's personality in the service of humanity, rather than in abstracting oneself from the world in philosophical meditation. Therefore he recommends the fullest development of one's mental and practical abilities. He admits that the first rule of *Light on the Path* is *Kill out ambition* but refuses to accept it in its literal sense. Despite this recommendation to apparent worldliness, the aspirant must keep his intuition alive for, says Mr. Andrea, "The aim of the technique is to make the aspirant a spiritual artist, possessed of an exquisite intuitional awareness of inner processes."

There are some trenchant criticisms of so-called leaders of occult school who are unable to give their followers any real assistance. Mr. Andrea does not mince matters when dealing with them.

The book is excellently printed and bound. The cloth used is a peculiar tint of violet which is highly suggestive of mystery, and well in keeping with the subject.

F. LAWRENCE.

DEATH CANNOT SEVER. By Norman Maclean. London: Hodder & Stoughton, Ltd. Price 3*s*. 6*d*. net.

THIS appealing book by a Scottish Minister offers so radiant a message of consolation and good cheer, that it is almost incredible the discourses, or "Sermons", of which the earlier chapters are an elaboration, could have provoked a storm of hostile criticism. But so indeed it was: and throughout Mr. MacLean's book vibrates his ardent effort to widen the narrow channels through which certain fog-bound minds peer into the dusty mirror of their own obtuseness. . . . He quotes Professor Haldane's memorable words: "I have not much use for people who are not in touch with the invisible world. At best they are good animals and too often not even that"—and this book shows Survival as it was glimpsed through the "candle-light of paganism", transmuted into the "sunlight of Immortality", as revealed by the Glad Tidings of nineteen hundred years ago. That divine revelation has confirmed and is continuing to-day in an expanding world.

The names of Mr. MacLean's six chapters indicate their purport, they are: "The Garden of Immortality", "The Fellowship of the Living and the Dead", "The Dead not Beyond Our Prayers", "The Resurrection Body", "The Bible, the Most Psychical Book", "The Widening Horizon". None who know his writing need reminding of the clarity of his fearless reasoning, nor the fervent beauty of his imagery. In his closing chapter he declares that, "No man can set limits to the growth of knowledge, as no man can set a limit to the inventive ingenuity of man. . . . It cannot be doubted by those who acquaint themselves with the intellectual and spiritual activities of our day, that we are on the eve of another advance in our knowledge of the ways of God. There are in the heavens glows and effulgences that herald a new dawn. The realm that the pioneers of psychical research discern, as the eyes behold a land yet afar off, awaits its Columbus. Another Newton will tabulate its laws. Things that are now a hope will then become a certainty."

Of all the beautiful pages in this most moving book, I find the deepest treasure in the author's own Preface, written in the Isle of Skye : "amid scenes of surpassing loveliness", and among men and women whose eyes are, "homes of peace" ; and who "know more about God and the soul than ever the schoolmen taught". For I, too, have known those people.

EDITH K. HARPER.

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THE WAY TO THE KINGDOM. The Sun Publishing Co. Akron, Ohio, U.S.A.

UNLIKE so many works which purport to point out the way to the "Kingdom of Heaven which is within us", this book is essentially practical. Its directions can be followed out and their worth tested, by any man, woman or child, who is in earnest. In this respect, it is truly, as stated, "not just another book".

In the first chapter "Seek ye first the Kingdom", we are told of the first three stages which mark the path of the spiritually awakened one. They are that of the Neophyte or Aspirant, that of the Disciple on Probation and that of the Accepted Disciple.

The first stage is often brought about by some great mental shock or sorrow, perhaps the death of one very dear (which acts as the birth pang preceding the awakening of the spiritual nature). Later the soul dedicates itself to living a life of Truth, when it may be likened to the Disciple on Probation. Lastly when the soul has been proved and tested and is ready for the baptism of the Holy Spirit, Divine Love is born in the heart and the one on probation becomes an accepted Disciple.

But all this cannot be until one has learned to master the forces of the emotional and mental nature.

Daily meditation is strongly advocated, and in the appendix to the book, two excellent and comprehensive examples are given.

The writer is definitely Christian, and a clear and penetrating light is thrown upon many of Christ's sayings, especially those given us in the gospel of St. John. It is realized that we are now at the beginning of a new æon when there is a great Spiritual outpouring upon the earth. It behoves all the followers of Light, the lovers of Christ, to band together for the overthrowing of the Powers of Darkness.

ETHEL ARCHER.

WISDOM OF THE PROPHETS. (In the light of Tasawwuf), being a synoptical translation into English of Shayk Muhiyuddin ibn-i-Ali ul Arabi's famous standard book on Tasawwuf, FUSUS-UL-HIKAM (Bezels of Wisdom), with Analytical Notes on each Fas, and A Life of the Shayk. By Khan Sahib Khaja Khan, N.A. Foreword by Monsieur L. Massignon. Price Rs. 2 net.

THE PHILOSOPHY OF ISLAM. By Khan Sahib Khaja Khan, B.A. Madras: the Hogarth Press, Mount Road. Price Rs. 1-4-0.

IN *Wisdom of the Prophets*, an extremely obscure phraseology, interspersed with words not generally understood, complicates still further the treatment of an already obscure subject. The opening sentence of this translation from the Persian is symptomatic of the rest: "Shayk Muhiyyuddin ibni Ali ul Arabi calls this Fas, Il qui-Rahmaniyyah, a direct inspiration to him, as opposed to indirect inspiration (Nafthi-i-Ruhi). A direct Rahmaniyyah inspiration is from the name (ism) Muzil."

Khaja Khan, the translator, mentions in his preface that the "Shayk is in the habit of running off the line", and another commentator is quoted as saying, "His style is obscure, probably of set purpose."

Title headings are all under the names of the prophets concerned: 'The Wisdom of Adam," "The Wisdom of Seth," and so on.

The Westerner endeavouring to study this book will be in danger of losing himself in a maze of—to him—meaningless phrases.

In *The Philosophy of Islam*, by the Khaja Khan himself, the style, though definitely un-English, is easy to follow. It is an attempt at explanation of Sufism, which appears to bear much resemblance to Hinduism, but differs from the doctrines of Buddha, in that it believes in a personal God.

"Sufism," says the author, "is a system of philosophy the true realisation of which depends not only on understanding its principles, but also going practically through them . . . not only by a logical process of reasoning, but also by contemplation; the result of which is a dawning upon one's mind of the tajalliyat or lights, which he has prepared himself to receive."

"Man", he continues, "consists of three natures, the spirit, the form, and the matter. In this life the matter overwhelms; and in the next the form and spirit. The effects of sins are realized in this world in most cases; and in cases where they are forgotten they revive themselves now and again, and do not entirely disappear."

The *soi-disant* ego in man must fully annihilate itself, and realize that there is "only one universal Ego, of which it is a limitation. The Ego of the spirit, too, has to die before it realizes the real self."

The book is interesting, but Sufism explained by a Westerner in terms familiar to Western minds would gain more hold on Western readers.

R. E. BRUCE.

LES PORTES DU TEMPLE. By Henri Durville. Paris: Bibliothèque Eudiaque. Pp. 162.

WIDELY known in France, Spain, and South America for his researches in hypnotism and psychotherapy, M. Durville adds this fine volume to the lengthy list of his publications. He turns for inspiration to his favourite country, Egypt.

"Seven thousand years ago—ten thousand, perhaps—the Sages of the land of Khem, the initiates of Osiris, codified the principles of the Eternal Science, the Divine Science which assures to persons of goodwill peace and happiness here below, and after the tomb", declares the brilliant author. His book attempts to explain those principles by the interesting method of picturing in vivid style the step-by-step progress of a student, who is initiated into the Egyptian Mysteries. We watch the young aspirant from his first entrance, mark his gradual awakening to a deeper understanding of life, and accompany him until the twelfth gate, where he receives the Supreme Revelation. Henceforth "he possesses the key of all the Mysteries, he has established equilibrium within his heart, and, despite the turmoil of ever-changing existence, he knows only Light and Peace".

The book is embellished by several valuable drawings of Egyptian symbols, and of scenes from the famous *Book of the Dead*. It is to be recommended to all who would learn what the adepts of ancient Egyptian occultism taught their pupils.

PAUL BRUNTON.

THE LAST BOUQUET. Some Twilight Tales. By Marjorie Bowen. Author of *Black Magic*, etc. London: John Lane, The Bodley Head, Ltd. Crown 8vo., 348 pp. Price 7*s*. 6*d*. net.

THESE stories are not merely crude horrors, as is frequently the case with efforts in this vein, for the author is too gifted and experienced a weaver of fiction ever to sink to the dull level of the commonplace. In this collection of uncanny tales we find ingeniously involved plots, subtle character-drawing, and sparkling dialogue; the writer gives evidence, further, of a keen dramaturgic sense, by her cunning choice of the appropriate *mise-en-scène*, the nice suiting of actions to words, with always an effective "curtain". The late Sir Arthur Conan Doyle declared *The Fair Hair of Ambrosine* to be one of the finest stories of the occult he had read, and that it is a striking achievement cannot be denied, though the *denouement* is less skilfully concealed than in some other of these tales. In our opinion *The Hidden Ape* is even more original and powerful; while the concluding paragraph, which depicts the simian figure of Samuel Joliffe escaping towards the hills, with head thrown back and howling at the moon, is a vivid and thrilling piece of word-painting.

Marjorie Bowen's reputation as a writer of imaginative prose is so solidly grounded that the praise of a critic can add little to it. Sufficient to say that she has offered to us in this volume of her best. You will read story after story with unflagging interest till you reach regretfully the last page.

FRANK LIND.

ASTRONOMICAL ATLASES, MAPS AND CHARTS. An Historical and General Guide. By Basil Brown, M.B.A.A. 10 ins. × 7½ ins.. pp. 200 + 20 plates. London: The Search Publishing Company. Price 18s. net.

ASTRONOMY is one of the most ancient of the sciences. Who can say when man first observed the heavens ? Yet, according to Mr. Basil Brown, the earliest actual map of the heavens, with figures of constellations shown and the stars of each group marked with any precision, appears to be that of Peter Apian, which was published so late as 1536.

Mr. Brown has compiled a work which will be of great value to all students of astronomy, especially those who are interested in the historical side of their subject ; and to understand any science aright, it is necessary to know something, at any rate, of its history. His book is beautifully printed and beautifully illustrated with reproductions of early star atlases, etc.

The first four chapters of the work deal with Star-Atlases and Charts, and contain a mass of useful historical and bibliographic information. Then follow chapters dealing with Star Catalogues, Solar and Spectroscopic Charts, Selenographic Charts, Charts of the Planets, Various maps etc. of Astronomical Interest, and Celestial Globes, Zodiacs and Planispheres. The last chapter contains excellent photographic reproductions of the celebrated astronomical clock in the Cathedral of Notre Dame, Strasbourg and of the Farnese Globe, one of the world's finest astronomical sculptures, dating before 73 B.C.

The value of the book would be enhanced by the provision of a more adequate index.

H. S. R.

JESUS. A Modern Study. By Henry Frank. New York: Greenberg. $3.50.

BASED upon a meticulous analysis of the Gospel narratives, and including a most revealing exposition of religions and mystical cults prevalent at the time of the supposed birth of Christ, this work, a really admirable survey of all previous criticisms of the historic origins of Christianity, brings to light a significant revelation. It already has been common knowledge that the Gospels disclose a consistent story not of one man named Jesus, but the fragments of probably half a dozen distinct individuals grafted on to Philonic speculation and the general ideology of the "Asiatic God". Within the structure of the New Testament, Dr. Frank shows us at least two divergent layers, and essentially unrelated narratives running parallel one with the other. Moreover, he proceeds yet further and skilfully shows that the character and true teaching of the Galilean Jesus was successfully eliminated from the picture, so to speak, by the apostle Paul for the furtherance of his own fanatical ideals.

"Why not be honest," concludes Dr. Frank, "and say Paul simply used the name of Jesus with which to conjure that he might overthrow Judaism and give the world a universal religion ? . . ."

Dr. Frank's presentation of an intricate and highly-controversial subject, which sometimes may be perplexing to the student, is excellently done, and since it epitomizes within its pages the researches of previous exponents of the higher criticism such as Robertson, Schmidt, Drew and others, the book deserves an important place in the library of the student of the Mysteries. It will be seen how profoundly the Mysteries moved and impressed their content upon the mind and emotions of Paul of Tarsus.

I. R.

### THE ADVENTURES OF REX AND ZENDAH IN THE ZODIAC. By Esmé Swainson. London: L. N. Fowler & Co. Price 12s. 6d.

THIS charming story makes one regret the passage of the years. With what eager interest will it not be read by fascinated children! It is a fairy tale, unique and instructive, recounting the marvellous adventures of a little boy and his sister who receive one night an unexpected visit from Hermes, messenger of the gods. He takes them flying through the abysses of space into the lands of the Zodiac. They visit twelve countries, each of which is ruled by a different sign. In this manner the children learn the natures and virtues associated with the signs. They meet such picturesque figures as jolly King Jupiter, white-bearded old Saturn, the young and vigorous Prince Mars, and pale-eyed Lady Moon. The book is true in its symbolism and accurate in its delineation of planetary influences. Young readers will be able to absorb, without serious effort, some inklings of astrological lore. The illustrations are as attractive as the text. The latter is printed in blue ink on pink paper, and a pictured binding in gold, buff, and heliotrope complete this unusual gift-book for children.

J. F. LAWRENCE.

### PERSONS AND PERSONALITIES. Sketches by K. Chandrasekharan. Madras: *Law Journal* Office, Mylapore. Price Rs. 2.

THIRTEEN shining stars in the legislative and literary firmaments of South India have been carefully observed by this young writer, and something of their radiance has been transferred into this pleasant book. Sir S. Radhakrishnan has contributed a critical foreword.

It is interesting to note to what a high degree fine qualities of character have brought opportunities and success to these men, where talent alone might have kept them in the ranks of undistinguished persons. One dare not generalize on the matter, however, for this grouping may be quite accidental.

A name which may be known to OCCULT REVIEW readers is that of K. S. Venkataramani. The author pays high tribute to him. He is a mystic at heart, but spends his days in the world of activity. He writes essays and books of magnificent beauty, tries to improve the lot of the unfortunate Indian villages, and is an authority on Hindu astrology. I am proud of his friendship.

RAPHAEL HURST.

# PERIODICAL LITERATURE

ARYAN PATH (January). The poet, Humbert Wolfe, contributes an interesting article on "The Mysticism of A.E.", the Irish theosophist, and man of letters. . . . Dr. Tobias Dantzig examines as a mathematician the concept of Infinity, and maintains that it is not a mere consequence of formal logic, since it has engendered so many logical paradoxes. . . . J. D. Beresford, the novelist, submits his thoughts on evolution, and concludes: "I feel that the sooner the Darwinian misconception of man's origin is finally rejected, the sooner will a large number of thinking men and women be released from a restricting and injurious habit of thought."

ASIATIC REVIEW (January). Professor Dodwell celebrates the bi-centenary of Warren Hastings with a brief appreciation of the man's character. Hastings was one of the founders of the Asiatic Society of Bengal. . . .

The ASTROLOGICAL MAGAZINE (India) (November). The editor describes the various *Dasas*, or planetary periods and sub-periods for each month. . . . A timely article asserts that much of the modern crime wave could be prevented if a system of eugenics, supervised by competent astrologers, controlled all marriages. . . . The influence of the Moon in the nativity is discussed in a further article.

ASTROSOPHIE (December 21st). The editor, discussing the question of material progress, looks to the thinkers and artists for the real growth of humanity. The horoscope of the month is Dr. Hugo Eckener's. The captain of the "Graf Zeppelin" has the Sun dominating the map in the Midheaven in exact trine with Neptune. It is noteworthy that the Sun is powerfully situated in its own sign Leo, while Neptune is in the sign of the pioneer, Aries. . . . Arthur C. March contributes an informative paper on "The Rosaries of the Orient", which gives detailed descriptions of the many kinds of rosaries used by the Buddhist monks and laity of the East.

BEYOND (January). Dr. Lascelles describes his plan for the construction of a "City of Prayer", a feature of which will be prayer-circles under spirit guidance. . . . W. H. Evans gives some useful information for students of spiritualism and mysticism in an article on the trance state. . . . Mrs. Marjorie Livingston writes on "Spiritualism and Daily Life".

CHARIOT D'OCCULTISME (January). A. Volguine continues his elucidation of the Astrological Tarot. . . . Charles Rousseau discusses the doctrine of reincarnation as a possible explanation of precocious genius, citing such names as Mozart, Pascal, Pico de Mirandola and

Raphael. . . . The "Dictionary of Experimental Occultism" is continued, and promises to become a valuable series.

CHURCH OF THE NEW AGE MAGAZINE (January). C. E. A. writes suggestively on the theme, "If Christ Came to the Business Man !" She declares that the true business of man is to find his soul. . . . The editor gives an esoteric interpretation of Hercules' first labour, the killing of the lion. The signification is that mortal love was transmuted into immortal bliss.

DAWN (December). Sadhu Vaswani laments the decay of village life. He offers various suggestions for raising the level of rural existence. . . . In another contribution he writes : "Religion is to-day in exile. Out of the heart are the issues of life ; and the heart of man, in West as in East, is hungry for God."

HARBINGER OF LIGHT (January). The editor publishes an estimate that, since the inception of modern spiritualism in 1848, nearly half a million books and pamphlets on the subject have been issued. . . . An automatic script by the late John Watt, of New Zealand, describes some of the wonders of ancient Egypt. Ten beautifully decorated temples are said to be contained within the body of the Sphinx !

HIBBERT JOURNAL (January). Sir Francis Younghusband contributes a thoughtful paper on "The Destiny of the Universe". He finds some of the latest astronomical pronouncements of a universe heading for death and dissolution too pessimistic, unless coupled with the theory that worlds arise and return to the Cosmic Spirit in endless rhythms. . . . W. J. Blyton gives some interesting and hopeful exerpts from modern novels in an article, "Idealism in Recent Fiction". . . . The tercentenary of John Locke inspires C. D. Broad to write a sketch of his life with an account of his philosophical position. . . . C. J. Wright offers a defence of dogmatic and theological endeavour in the domain of Christianity.

INNER LIGHT (January). Dion Fortune deals reminiscently with "The Occult Field To-day". She gives some of the history of "The Golden Dawn" fraternity, and explains her own early studies and experiences in practical magic. . . . K. Barlow in a paper on "Initiation" describes it as "the conscious experience of truth concealed behind appearances".

INTERNATIONAL PSYCHIC GAZETTE (January). Rev. Charles L. Tweedale provides what he regards as convincing proofs of Sir Arthur Conan Doyle's survival, in an article whose chief feature is a photographic reproduction of a letter written and signed by Sir Arthur. The letter was obtained by psychic photography last October. . . . Alex Mackintosh deals with historical examples of the artificial production of rain and finds in them evidences of spirit agency.

JOURNAL OF THE AMERICAN SOCIETY FOR PHYSICAL RESEARCH (December). The editor announces that he has entered the priesthood of the Old Catholic Church and is shortly to be promoted to the office of Vicar-General. He declares that this Church is the first to open its gates to psychical science in the fullest degree. . . . David Gow writes on, "Hauntings and Uncanny Places".

KALPAKA (December). The editor replies to theosophical critics by asserting that Adyar has failed to produce any notable spiritual personalities. . . . A translation of the *Darshana Upanishad* is given. This is classified among the minor scriptures but contains important instructions in such matters as posture, breath control, prana and samadhi.

LIBERAL CATHOLIC (February). The editor refers critically to the Oxford Groups. He says: "As one reads about them something seems to jar. It does not seem quite natural somehow for so many people to change their lives so completely. One wonders if such changes can be permanent, or even healthy." . . . Rev. F. H. Aldhouse writes on "Life the Sacrament."

MERCURY (January). George W. Plummer writes vigorously on self development. He suggests that we should thoroughly overhaul our inner selves, cleansing the mind of superstitions and negative ideas, and thus begin life afresh. . . . As a confirmation of Rosicrucian teaching by modern science, the editor quotes the following statement attributed to Dr. C. Hurst, of Cambridge: "Mind is gradually divorcing itself from matter and the present generation's far-away descendants may see the rise of a sub-material type."

NATIONAL SPIRITUALIST (January). "Psychic Science and the Medical Profession" is the title of an interesting article by an osteopath, Clifton Crosby. He quotes freely from sympathetic studies written by Dr. G. B. Lake, editor of *Clinical Medicine and Surgery*.

OCCULT DIGEST (January). The editor attacks theologians and others in a vigorous essay "Why Make Mystery?" . . . Marion B. Shoen writes reminiscently of her remarkable experiences in divination by the use of cards. "Anyone who possesses ordinary common sense and a retentive memory," she declares, "can read cards successfully."

PRABUDDHA BHARATA (January). The death is recorded of Swami Subodhananda, who was one of the last surviving disciples of Ramakrishna. . . . The editor discusses the possibility of Asia becoming a spiritual benefactor to the rest of the world. . . . S. Vireswarananda writes on "Sanskrit Hymns and Hindu Religious Experience".

PSYCHIC NEWS (January). The editor reports a remarkable seance where the barking of a dog was distinctly heard emanating from a trumpet. . . . Louise Owen, former secretary to the late Lord Northcliffe, relates some of the messages she has received from her late chief, through Mrs. Leonard's mediumship. . . . An astonishing article describes how an American medium, Frank Decker, freed himself from a sealed and locked mailbag in the presence of twenty-three persons.

ROSE CROIX (December). Monsieur J. Castellot writes on the problem of harmonizing religion with science, with special reference to the doctrine of eternal recurrence. . . . Robert Du Portail contributes "Some Notes on Atlantis".

ROSICRUCIAN DIGEST (January). "X" gives some curious information in an article on Red Indian magic. Even to-day the medicine men predict accurately the coming of cyclones, swarms of insects, epidemics, etc. . . . Frater Harry Shibley writes on "Attaining New Individualism".

SEARCH (January Quarter). Dr. W. B. Crow deals with the idea of the spontaneous generation of protoplasmic life. He shows what the old Greeks and Arabs thought of it, and records some curious experiments of modern scientists, particularly those of Bastian. . . . E. J. Langford Garstin takes up the theme of survival, with particular reference to the question of satisfying proofs. . . . "It is not surprising," declares M. Procter-Gregg, "that finite and therefore inaccurate conceptions of Time and Space are beginning to give way."

SUFI QUARTERLY (December). The editor suggests that the present crisis offers an opportunity to test our beliefs. "Are we," he asks, "leaning on some faith accepted without question, or are we standing on our own feet." . . . Professor Pinto contributes some charming verse addressed to "The Soul". . . . The little-known but vital sect of Jewish mystics who flourished in the eighteenth century in Eastern Europe, and who were called "Hassidims", form the subject of an informative article by Edouard Roditi.

SURVIVAL MAGAZINE (January). The editor discusses a new theory of psychic photography, based on the acceptance as a scientific fact of etheric eons. . . . James Leigh writes of the problems of mediumship. . . . "Whence Came We ?" asks the Rev. W. B. Haynes, who then proceeds to expound his philosophy of the spirit's beginning and its end. . . . Stephen Gore recounts a grim psychic experience which occurred to him in the south of Italy.

THEOSOPHICAL PATH (January). Dr. de Purucker deals with "Heavens and Hells, in Legend and in Fact". He makes the interesting statement that our Earth was always considered by the ancients as one of the "hells", because it is a globe of dense, coarse matter. However, according to modern Theosophic doctrine, there are other planetary worlds within our solar system which are far more gross. . . . H. A. Fussell writes on the life and teaching of Santideva, who was born 223 B.C. in India, but went to China as a Buddhist missionary after his conversion. . . . Oluf Tyberg considers the struggle between Aristotelian empiricism and Platonic rationalism as evidenced in the gradual development of modern scientific method.

THEOSOPHY (January). A paper on "The Pursuit of Self-Knowledge" suggests that Theosophists who put their teachings to the test in personal experience, can alone be called practical occultists. . . . The mystery of evolution forms the subject of another article, which states the basic problem in these words : "All we can possibly know of Life is through its manifestations, its movement." . . . The series of "Studies in Karma" deals, in the present issue, with the connections between ancient Atlantis and modern America.

TWO WORLDS (January). The Rev. Charles L. Tweedale issues a vigorous reply to criticisms of the spirit photographs of Sir Arthur Conan Doyle which he recently published. . . . "Does Spiritualism Cause Lunacy ?" asks H. J. Osborn and proceeds to prove that it does not. . . . A new serial, by John S. Farmer, dealing with the life and work of William Eglinton, is announced. . . . Ronald McCorquodale contributes "Telekinetic Phenomena—Their Reality and Implications."

VOILE D'ISIS (January). This scholarly and eclectic French periodical, now in its thirty-eighth year, appears in a larger format. . . . René Géunon writes on the tradition that certain places have been kept sacred as centres of Initiation. . . . A valuable series of Islamic studies is inaugurated by a translation of Ibn Arabi's "Treatise on Unity". Even the Arabic text of this work has so far remained unprinted. . . . Jean Reyor contributes some controversial notes upon the history of the Rosicrucians.

WORLD THEOSOPHY (January). Frank L. Reed appeals for a deeper appreciation of music among Theosophists. "Music is preeminently the psychological art," he asserts. "In its highest estate it is an image of the working of the mind itself turned upon itself as the object of its contemplation." . . . H. Douglas Wild describes a visit to the studio of Kahlil Gibran, the famed author of *Jesus, Son of Man*. Gibran was of Syrian birth, but lived in America, and this sketch reveals him also as a talented painter of mystical pictures. . . . "The Spiritual Renaissance of America" is the title of an outspoken article by Leo L. Partlow, who points out that periods of spiritual exaltation have often followed a nation's periods of external adversity.

**THE ARYAN PATH**

**Vol. IV. MARCH No. 3.**

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# THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

*"Nullius addictus jurare inverba magistri."*

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## EDITORIAL

DICKENS said of Mr. Sam Weller that his knowledge of London was extensive and peculiar. The lives of the inhabitants of any of the great cities of the world seldom touch upon each other except at those few points where their orbits meet through mutual interests of a professional or business character. What does the "smart set" know of the lives of the army of shop assistants, office workers, warehouse and factory hands, which invade the city day by day, to return home to sleep each night in the outer suburbs? And how much, for example, do the musical, artistic or Bohemian circles generally know of either?

Each set breathes an atmosphere of its own, and moves in its own environment, which stamps the personality ineffaceably with its characteristic impress. Outside the boundaries of his own particular class, any individual is likely to feel as much out of his element as he might do in a land where the very language was foreign to him. A warehouseman in the midst of the brilliant throng of a diplomatic gathering could exist in comfort for about as long as a fish could live out of water.

If this is true of a city, how much more so is it likely to apply to a vast continent, such as India? The stranger who has not had the advantage of actual sojurn there is entirely dependent upon the impressions conveyed by those who have themselves had experience of life in that land of mystery. The student of occultism and Eastern lore in general is apt to found his conception of India and its peoples upon the reading of the works of men of such outstanding literary genius as, for instance, Sir Rabindranath Tagore; to view the land through a haze of poetry and romance, which is as far from actual fact as is the Limehouse of a Sax Rohmer removed from reality.

"I had an idea," says the author of *Naked Ascetic*,* "that India was a spiritual land. This fallacy is shared by many others, but has absolutely no basis."

To the student of Theosophy or occultism such a statement is likely to come as something in the nature of a shock; for India cannot but be associated in his imagination with stories of saints and sages who still carry on the tradition of spirituality; of beings of lofty intelligence and wondrous powers to whom Theosophists refer as "Masters". For Theosophists to be told by an author in the earliest pages of his book that their "spiritual home" is nothing but the baseless fabric of a dream is, to say the least of it, not calculated to invite a sympathetic hearing.

### INDIA A LAND OF CONTRASTS

Yet that man is unwise who would refuse to look beyond the comparatively narrow circle of his own preconceptions and ideas. In India as elsewhere the true practice of religion has degenerated into a blindly superstitious adherence to ritual; but that in no way invalidates the claim that from India have emanated some of the highest of idealistic philosophical systems, and equally magnificent religions—systems of such an age and vitality as to put into shade the younger religion and philosophies of the West. The discriminating reader will refuse to be disturbed by the fact that an author is sufficiently outspoken to tell of those things of which others may doubtless be aware, but in regard to which, for reasons of their own, they prefer to remain silent. Of course, we have always with us the type of mind which deliberately refuses to recognize that which is distasteful, but nevertheless true—a type which is characterized by the smug suburbanite who prefers to ignore the existence of the neighbouring slums.

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* London: Rider, 7/6.

In Victor Dane's book there is much that is likely to prove unpalatable. The author is at times frank to the point of indiscretion. Some of the incidents of which he writes are positively nauseating in character. Yet, knowing the possibilities of human nature in the way of prostituting and perverting any religion, whether of the East or West, one cannot declare with any degree of confidence that the stories are too far-fetched, or the incidents depicted in too lurid colours. It must not be forgotten that occasionally in the West unbelievable things come to light in regard to perversions of religious teaching.

Much of that which Victor Dane writes is concerned with sorcery, with its roots in the baser human passions. The yoga with which the reader is brought in contact is for the most part of the psycho-physiological or Hatha type. This does not mean, however, that we are not favoured from time to time with occasional glimpses of something higher. Casual reference is made to the actuality of the existence of the "Master K. H." ; and the memory and work of Ramakrishna stir the author to greater enthusiasm perhaps than any other. "I am quite sure," he writes, "that Ramakrishna was a far greater being than even his disciples realize." Commentators on the life and work of this outstanding religious genius, he maintains, even to the sympathetic Romain Rolland, have missed the point in regard to Ramakrishna. He continues :

> "We are not faced by one, but by two, Ramakrishnas ! There was Ramakrishna the man, and Ramakrishna the god. Ramakrishna the man was the superstitious son of a peasant, neither more nor less. Brahmin or no Brahmin, he was a being with religious fervour, natural music, and no education whatsoever. It was Ramakrishna the man who wept at the feet of Kali. The man could glimpse the spirit, but the gates were closed, and his mind was only that of an ignorant Bengali peasant. He followed blindly in the footsteps of ancient tradition, and his life at that time was in no way marvellous. . . .
>
> "Now we consider Ramakrishna the god. The man was a vessel for an incarnation of God. By this I do mean that he was a medium. He was definitely an incarnation in every sense of the word, only, at the time, his mind was still created by man, and not equal to his spiritual being. This is all very hard to follow unless one is well acquainted with certain practices, as in yoga theory is not only useless but frequently a hindrance to progress. Slowly the spirit Ramakrishna is being passed into the human being. One day Ramakrishna slays Kali—the spirit has conquered the mind."

Again, in writing of Behur and the Ramakrishna Mission, Victor Dane confesses how far short of the Teacher are the humble disciples of the Great One.

### BEYOND INTELLECT

> "At Belur one finds peace and many intelligent men. But one does not find the sublime spirituality which illuminated the life of their founder, Sri Ramakrishna Peramahamsa. Ramakrishna so well combined intellectual with spiritual knowledge. If an intellectual went to see Ramakrishna, he was shown the Way from that standpoint. If an emotional type went to see the master, he was shown how to cultivate himself according to his make-up. In this way Ramakrishna demonstrated that he was a master of mind. When the mind (I do not mean the sublime mind so much as the obvious mind which anyone can perceive) is conquered, one's faculty of pure reasoning awakens to such an extent that one seems to be master of almost any subject. The sublime mind is, of course, the ultimate stage of human development as far as our particular evolution is concerned. Very few adepts even touch it, rare are those who master it, and rarer still those who go into the 'No' regions which lie beyond it."

It is to the late Nara Singh, the poison eater, nail swallower, and chewer of glass that the author owes much of his insight into the byways of Indian magic. The foundation, apparently, of Nara Singh's immunity against poison lay in the practice of arsenic eating. Victor Dane puts it on record that he knew this man, after continuing the practice for upwards of seven years, to have taken as much as twenty-one and a half grains of arsenic at a time.

That all Nara Singh's phenomena could be attributed to this drug-taking is, however, improbable ; because strongly corrosive acids such as concentrated hydrochloric and sulphuric caused no apparent harm when applied to the skin of the hand or tongue of the performer. Mere trickery is out of the question. On this point the author is emphatic ; and he challenges professional illusionists to imitate Nara Singh's feats under similar conditions.

> "I have discussed Nara Singh's feats (he declares) with various scientists who have seen them, including Dr. Emerson, a well-known psycho-therapist who was on a visit to India. To some extent a scientific explanation of his eating of deadly poison is possible. The eating of arsenic and other practices which I shall detail later, but which were totally unknown to anyone else at the time, would grant him some form of immunity, though concentrated HCl and $H^2SO^4$ on the hand and tongue take a little explaining away. When it comes to eating glass, as the average person

would a biscuit, and digesting it, that baffles all scientific explanation. I am quite sure that Messrs. Maskelyne and Devant would scoff, and offer to perform all these feats. But I should like to see one of these gentlemen do the feats under the conditions which Nara Singh accepted, without apparatus, with a strict examination, and an X-ray later on. They might be able to do it; they are very clever, and there is nothing I like more than an excuse to take my young relatives to their performances. At the same time, take away their conjurers' outfit and they could not possibly perform these feats under scientific conditions.''

Nara Singh, according to the author of *Naked Ascetic*, although not a person whose life could be described as having in any way benefited humanity, was nevertheless "an extraordinarily fine character". Although, as Victor Dane says, Nara Singh was held in scorn by both other yogis and pundits, there was something very fine and beautiful about his nature. He had no special religious leanings, however. It was one of his ambitions, although himself a Hatha yogi, to go to Thibet and study the higher yoga instead of the type of which he was the exponent. Personally, with his long hair and beard, Nara Singh bore the usual appearance of the Indian sadhu; "but", adds the author, "he was quite clean and had not the typical odour". His eyes, too, were extraordinarily benevolent: "the kind of eyes one likes to look at".

### DID NARA SINGH USE OCCULT POWER?

Mr. Dane attributes the strange powers of Nara Singh to "a simple physiological training which anyone else can try". He denies that any "occult forces" played a part in the performance. Much, of course, depends upon what is intended by the phrase "occult forces". The truth is that an explanation of the phenomena based upon known scientific facts is impossible. In brief, Mr. Dane himself confesses, in spite of his own assertion, "how he did it I am not prepared to say".

Yet Nara Singh met his death, according to the finding of a *post mortem* examination, through "strychnine poisoning". On the fatal occasion he took a dose of potassium cyanide and two doses of strychnine, and a little later died after a severe heart attack. Summing up, Victor Dane is of the opinion that Nara Singh met his fate through becoming over-confident, and thinking that he could do without his drugs as well as without his hatha yoga practice. Added to this must be mentioned the fact that an addiction to alcohol when "off duty" did not tend to improve matters.

Another strange character with whom the reader is brought in touch is a disciple of Ram Tirath, "the laughing saint". The author tells an amusing story of how, on seeking admission to the abode of the laughing yogi, he heard a whispered consultation and various shiftings about going on in the room above, as though the stage were being set for the benefit of the sahib. Then, on being shown up into the yogi's sanctum, he was greeted by that worthy and two of his chelas with a bellow of laughter. After the first shock of astonishment, and through a keen appreciation of the humour of the situation, Victor Dane found himself joining in and laughing even more heartily than the others.

"I looked at them once more," he says, "and then light struck me. I burst into a solid laugh, and I have a real laugh when I let it go. It drowned that of the poor yogi and his disciples, sweeping over them like a wave. The reason for my amusement was very simple: these good people were forcing themselves to laugh, not doing so honestly as a result of mystical practice. I stopped laughing and so did they."

Then they got together in normal conversation.

In direct contrast with this laughing philosopher is Sadhu Baba, "the weeping saint". This man, apparently, has a remarkable and genuine command of the lachrymose glands, and can weep to order. But Victor Dane failed to be impressed, though the Baba's disciples are wont to compare him with Ramakrishna. That he has some degree of mystical attainment seems possible, though Ramakrishna was to so great an extent his superior as by comparison to dwarf him into insignificance.

The conclusions of the author himself may best be seen by quoting his own words:

> "For many reasons I cannot feel that he reached the heights of that great saint of Bengal. There are many similarities in their lives, and they were both followers of Kali, but Sri Ramakrishna was a far greater type in many ways, though, of course, there is still time for Sadhu Baba to improve. The great difference I find in the two is that Ramakrishna could deal with any man according to his nature, the saint adapting his teachings to the devotee. I obtain my information from books, and from the one or two people still living who were disciples of the great teacher. Were one to ask Ramakrishna any deep philosophical question he, without having read books, could give a clear and satisfactory answer."

## WHERE RAMAKRISHNA SCORED

"I asked Sadhu Bâba if he had slain Kali, and he could not understand me. Now Sri Ramakrishna only rose to his greatest heights after he had turned and mastered Kali, and not before. Sadhu Baba depends entirely on prayer, and he tells his disciples to follow his own methods. This is, of course, a mistake, as all men are not constituted the same.

"His philosophy is one of love for all beings, and it is said that he always tells the truth. His concentration in telling nothing but the truth has led to his obtaining a power over truth. It is said that whatever he says comes true, and many marvellous instances are given of his truth-telling abilities. Perhaps it is not for so insignificant a being as myself to contradict all that mass of evidence which his disciples showered forth ; but of what others say I have no evidence ; of what I say, I have personal experience. He told me something which did not come true !"

In his chatty, rambling discourse, Victor Dane includes a short account of his visit to the Headquarters of the Theosophical Society at Adyar. In connection with Bishop Leadbeater he makes some scathing comments on the scandalmongering to which so many *soi disant* "occultists" are addicted. Of Dr. Jinarajadasa he says :

"I found him one of the most charming of Indians it has been my pleasure to meet. He is both a spiritually developed being as well as highly intellectual. Rather a pleasant change in a Theosophist."

For Mr. Dane, it must be confessed, has decided traces of an anti-Theosophical "complex". He failed to see Mr. Leadbeater, who was confined to bed as the result of an accident.

Some of the most incredible stories are told by the author in connection with the Indian tantriks—some of these tales in a high degree unsavoury. It is difficult to avoid this in dealing with the lower tantra ; and it is particularly with this aspect of the philosophy that Victor Dane seems to have come in touch. Sex and ceremonial magic figure largely in the account.

Our author was rather disappointed, however, in the sitting he had with a practising tantrik who was using his arts to effect the cure of a distant patient.

As in Western witchcraft, which in many repects it resembles, the tantrik art calls for the use of an image of the "subject". Magical circles were drawn on the occasion in question, incense was used freely, and a long series of invocations was entered upon. The air grew thick to suffocation.

"The cloud became thicker as it whirled around us. The tantrik's invocations rose and fell in monotonous cadence. I hoped that I was going to see salamanders, hobgoblins, fearsome many-armed demons, and other such jolly little denizens of the astral regions; but I was doomed to disappointment. After about a quarter of an hour of this, the mantrams stopped and the shadowy gesticulations I had seen through the fog came to rest. A cloth was waved about, the circle broke and the mist cleared somewhat. When daylight once more held sway I saw my magus, the image rather the worse for wear, clasped in his right hand. His eyes were still shining with his spiritual (?) exaltation. He seemed to have swelled in size; he was filled with power—power being a sort of gas which makes people swell.

" 'Well?' he asked.

" 'Very well, except for the smell. You use elemental force driven from yourself, on the statuette, and thereby to your patient?' I queried him.

" 'Yes,' he said. 'I use the lower demons, and they do my will. For these demons can be used for good or evil, and are forced to do my will, whether for good or evil.'

" 'And do you find that this brings results?' I asked him.

" 'Of course,' he replied, almost offended at my presumption in daring to doubt his powers. 'The forces I use are irresistible. They are so strong that if I were to concentrate them they would drive the English from India.'

" 'Then why don't you do it?' I asked him.

"He did not seem to like that very much, so pretended not to have understood what I said."

### SORCERY WITH THE LID OFF

It is in connection with a colony of female tantriks that Victor Dane has one of his most sensational stories to tell—and there is no lack of either exciting tales or spicy morsels in the pages of his book. It is indeed a mixed grill, yet full of intense interest. Those who take it up should be prepared to be shocked at times. Sorcery is shown "with the lid off"; and the glimpse afforded of the queer bypaths of magical arts is decidedly not without its dread fascination.

How far the story of the man who had incurred the enmity of the female tantriks is to be taken *au pied de la lettre* it is impossible to say. There is, however, nothing improbable about it. Even Western mesmerism can effect such metamorphoses.

For the benefit of the more serious reader the author has included a final chapter in a more philosophical vein than the rest of his book. Whether reading for entertainment or information, or both, this arresting book is likely to evoke in most readers very mixed feelings.

THE EDITOR.

# DR. JOHN DEE, M.A., ASTROLOGER AND ALCHEMIST

### By MARJORIE BOWEN, F.R.S.L., F.R.Hist.S.

JOHN DEE, M.A., of Cambridge (usually referred to as Doctor John Dee, on the grounds of a presumed but untraceable degree granted by the University of Louvain, where he was a student from 1548-50), is one of the almost forgotten figures of the great Elizabethan age. His career, of which such abundant details have been preserved, has long been clouded by legend and obscured by calumny.

His long life, 1527-1608, covered the English Renaissance, the material and spiritual glories of the reign of the last Tudor, the outburst of national pride and creative energy which followed the defeat of the Spanish Fleet in 1588, to the *fin de siècle,* weariness and disillusion mirrored in *Hamlet.* He lived through events so important as to be mentioned in the briefest text-books—the massacre of Saint Barthlèmy, the rise and fall of the Medici-Valois group, the execution of Mary of Scotland, the accession of her son to the English throne, the accession of Henri Quatre to that of France, the discoveries of men like Francis Drake and Walter Raleigh in the New World. He might, if he had chosen, been present at the first productions of the "William Shakespeare" dramas, and read the first editions of Cervantes and Montaigne; he might have handled fresh from the printing press, the translation of Ovid by Arthur Golding, that had such a marked effect on English letters, or North's rendering of Plutarch, which served as the basis for *Julius Cæsar* and *Antony and Cleopatra.*

In the realm of science in which his own interests lay, he was contemporary in his youth with Nicholas Kopernicus, who performed that extraordinary feat of the human intellect—the discovery of the falsity of the Ptolemaic system of the Universe—which mankind had implicitly followed for nearly two thousand years, and, in his old age, with Tycho Brahe and Galileo.

It is a striking tribute, both to the learning and the intellect of John Dee that he warmly supported the Kopernican solar system when even men of the calibre of Francis Bacon hesitated to accept it; this philosopher wasted years of study in an attempt to reconcile the beautiful fantasy of the ancient Egyptian, with the pure logic of the modern Dane.

At the same time, John Dee reserved to himself an implicit belief in astrology ; he never seems to have doubted his ability to read the stars or to cast a horoscope. Astrology and astronomy were then synonomous, and the former term which, to our ears, denotes some quasi-charlatanism, fantastic or even comic, was in the seventeenth century applied to what was considered a grave branch of science which was firmly believed in by learned men until a much later date. Though John Dee lived almost to the dawn of the age of reason and logic as represented by philosophers and scientists like Newton, Locke, Spinoza, Des Cartes and Liebnitz, yet he suffered grievously from the Act against Witchcraft (1604) which was the Law of England for a century and a half, and saw the publication of *Demonologie*, the curious and passionate assertion of the belief of James Stewart in a personal Devil of the crudest type, with ability to perform endless evil conjuring tricks at the invocation of wicked persons.

The outburst of ignorant malice, spiteful bigotry, interested loyalty, superstitious fear and genuine religious zeal that followed these two events, swept away John Dee, "the late Queen's conjurer", into a dishonourable obscurity, from which his reputation has hardly yet, perhaps never will, recover.

In vain did the old, ruined man passionately petition the fanatic King at Greenwich (June 5, 1604), that he might be cleared from the grievous slanders that named him "a conjurer or caller or invocator of devils". The astrologer was so much in earnest that he offered to share the hideous punishments then being dealt out to the so-called witches if any evil practices could be proved against him. He was, perhaps, fortunate in that he was merely ignored by both the King and Robert Cecil, and not dragged out to perish on the rack or at the stake, with many who were as innocent as himself.

Though his name is mainly associated with his extraordinary angelic visions and a vague reputation for necromancy and magic, the scientific attainments of John Dee were solid and astonishing ; he suffered much from being in advance of his times in some directions, and bewildered or misled by the limitations of contemporary knowledge in others.

He was equipped with all the learning possible to his period.

He was a great mathematician, perhaps the first of his time—esteeming "mathematics as only second to theology". This comparison between pure science, mathematics and speculative philosophy, theology, shows the then prevalent weakness of reasoning, which John Dee could not rise above, and which was the root of all his troubles. Despite their keen interest in logic, their erudition, their anxious searching into new byways of knowledge, few of these seventeenth-century scientists (if so they can be named) were able to distinguish fact from fantasy, or wholly to shake off superstitions weighty with the traditions of centuries and often heavily enforced by the powerful commands of religion. It is significant that to all these men the fumes that rose from the chemical compounds in their crucibles, alembics and retorts, were spirits or ghosts ; it was the great chemist, J. B. Helmott, who first named them gases. Indeed, it is no overstatement to say that the most learned men of the seventeenth century had to struggle through a thicket of ignorance, confusion, delusion and error, which could scarcely be conceived by the most casually educated person of to-day.

The *savants* of that period had to labour with problems that are now explained to and easily solved by every schoolboy, and to struggle to attain, by way of infinite difficulty, much knowledge that is now so commonplace as to be despised. This was the age that bred both Paracelsus and Giordano Bruno, both Kopernicus and James I.

John Dee endeavoured to accomplish several works of definite usefulness ; the reform of the Calendar, the foundation of a National Library, the recovery and preservation of the books and MSS. scattered at the dissolution of the monasteries, the search for and purchase or copying of, rare and valuable Continental books, the collection and annotation of genealogies and documents of antiquarian interest such as deeds, charters, etc.

He was an authority on optics, and was employed by such navigators as Adrian Gilbert to draw maps and charts—Mercator was to him "my Gerard". It is not difficult to understand how such a man, already in years and the author of elaborate and enthusiastic books on almost every known branch of knowledge, should have felt it neither strange nor impossible to extend his researches beyond what only a later age somewhat hesitatingly decided are the bounds of human learning. The man of science became the mystic without being conscious that he had changed the direction of his studies. As Gilbert or Raleigh were prepared to encounter any wonders in their pioneer voyages, to accept with nothing but the simple zest of discovery, tailed men or gold mines, geese growing on trees, giants, dwarfs, or any other marvels, so John Dee was prepared to step from the mysteries of the refraction of light or the wonders of the early telescope to what was to him the hardly vaster mysteries, of Angelical conversations.

Alchemy was not to be, for many years to come, discredited. In the last half of the sixteenth century it was revered as perhaps the first of the sciences, and so curiously bound up with transcendentalism that though it at one end attracted the rogue, the charlatan and the fool, at the other it attracted such men as Thomas Vaughan, in whose brother's poems is a distinct flavour of the highest type of hermetic philosophy.

Indeed, the Silurists and mystics of the late seventeenth century, Donne, Vaughan, Crashaw, Herbert, Campion, may be described as the fine flower of that strange plant that had roots in the "broyling" kitchens of the almost mythical Geber.

It is not yet clearly known how far the researches of the alchemists were for an earthly or a heavenly prize ; in the opinion of some commentators, the bewildering formulæ, designs, rhapsodies of their writings, do not refer to the transmutation of metals, but to that of the soul of man. Their goal was not, such argue, the making of gold from base substances, but the making of a perfect creature from frail humanity. The "secret of secrets", "elixir of life". "Philosopher's Stone", etc., is not, therefore, a solid substance, but the attainment of that divine wisdom which shall make mankind as God—the very Promethean fire itself. And all the half incomprehensible, often purposely misleading and confusing rigmarole and jargon of alchemistical writings, is to be taken symbolically. This is obviously, to a certain extent, true, and there seems little question that from this angle John Dee regarded alchemy ; his quest was for the divine wisdom that should at once coalesce and explain all his own undigested learning—"the pure and perfect chrysolite" that should raise him into a sphere of intellectual and spiritual supremacy that he could yearn after without being able to visualize. On the other hand, it has been abundantly proved that very many alchemists were simply searching for the means to make gold and that Elixir which should bring perpetual youth, health and felicity. Mingled with the flock of quacks who preyed on the credulous with wild tales (the type so bitterly satirized in *The Alchemist*, by Ben Jonson) were numbers of earnest men, genuine chemists as far as their knowledge went, who sincerely believed that the transmutation of metals was the possibility it has since proved to be. Undoubtedly, many of them thought they had discovered the great secret, to attain which so many lives, fortunes and reputations had been wasted.

And here a fascinating enigma arises: how was it possible for these men so to delude themselves and others as to leave behind the numberless circumstantial accounts by eyewitnesses that such seeming miracles did take place?

It seems impossible to credit that these early chemists had sufficient knowledge to really perform anything like the manufacture of even some substance that passed for gold, yet, on the other hand, it is difficult, even allowing for the mass of falsehoods, legends, inaccuracies and cunning confusions that obscure the subject, utterly to discredit the often repeated testimony of those who have left evidence behind that they did see the transmutation and handle the resultant gold. One of the most remarkable of these testimonies is that left by a man of undoubted veracity and enlightenment, F. F. Helvetius; this was published at the Hague in the year 1667. J. B. Helmont in *De Vita Eterna*, declares that he made gold and handled the Philosopher's Stone.

When we come to the problem of the "sittings" which occupied so much of John Dee's time for nearly seven years, we are on even more debatable ground. There seems, indeed, hardly any advance from Elizabeth's day to our own in what is now termed Spiritualism. John Dee's reverent and careful account of the conversation of the angels through the medium, might have beeen written to-day at any *séance*, save that the language is more beautiful and the thought more noble than that usually employed or expressed by modern seekers after psychic knowledge. The vistas opened are the same, the mysteries hinted at or half revealed the same, the symbolism has the same turn and the solution is left, then and now, equally in the balance.

Be it noted, however, that Dr. Dee and his medium never endeavoured to raise the spirits of the dead. Though they are so often falsely described as necromancers, they never indulged in what, to Dee at least, would have been the horrible blasphemy of meddling with departed souls. The bold scenes in *Macbeth*, presumed to have been written just before the death of John Dee, show us the kind of creature who was believed to deal in such horrors. These were the sort of rites that John Dee most abhorred, from which he endeavoured so eagerly and piteously to disassociate himself. He conversed, be it emphasized, only with the pure Angel of God, who had power over all devils and imps of Hell.

This fact makes the "sittings" recorded in the *Liber Mysteriorum* more mystical and dignified than are many of present-day *séances*, when Auntie Mary and Uncle Tom will return to utter banalities through the medium of the illiterate lispings of some Indian child or Eastern sage, who has to spell out the longer words.

Dr. Dee had a higher ambition than the desire to speak to the spirits of the dead ; he stretched out to God himself, and his angels spoke, often tediously, often incoherently, but never in a babble of childish patter. Their language was always beautiful, and they often expressed themselves in passages of great power and splendour. This brings us to the crux of the whole problem : who was this medium through whom alone John Dee could converse with the angels ? The accounts that we have of the man who named himself Edward Kelley, are confused and full of error ; he has become even more a legend than has his master. It is almost impossible to discover the real man under the mass of error, prejudice and tradition that have grown up around his name. But the final verdict would seem to be that he was an arch-imposter, a heartless charlatan who cozened a trusting old man, a rogue with a criminal record, wanted by the police, whose miserable end was a just punishment for his rascally career.

Edward Kelley must have been, however, more than a common rogue, just as John Dee was more than a common dupe. Though his learning fell far short of that of his master, it was, for his age, considerable. He must have been somewhere well educated to have been able, as he was able, to cope at the age of twenty-six with the most erudite man in England. His draughtsmanship, as shown in the most complicated designs and diagrams, is as remarkable as the beautiful penmanship of Dr. Dee. Edward Kelley was able to hold his own in any company, and possessed, to an extraordinary degree, that fascination known as a magnetic personality. And this despite his frequent rages and furies and lapses into vulgar debaucheries, his laziness, selfishness and rudeness.

If one assumes that the angelic conversations were his sole deliberate inventions, they show him to have been a person of considerable literary ability, some poetic vision, a profound insight into character, and one possessed of at least the knowledge of much grandeur of thought, high moral precepts and desirable virtues. It is very noteworthy that the medium constantly repined at the spirits and their sayings, was often in fierce rebellion against them, while they, in their turn, frequently rebuked him for his evil life, lack of faith, and general irreverence.

If this was play-acting on Kelley's part, it was very cunningly done, and the double part of heavenly denouncer and earthly backslider must have been difficult to sustain. It seems reasonable to believe that Kelley, probably a Kelt of peculiar upbringing and partially crazed by the half-discoveries of his own day then so bewilderingly blending with the half-delusions of the past, was possessed of some clairvoyant powers; he may have been often self-hypnotized, self-deluded, entirely confused, and the rages that passed as diabolic possessions may have been the conflict of a divided personality. It must be confessed, however, that save for dubious previsions of the defeat of the Spanish Armada and the execution of Mary Stuart, and a statement about the wrecking of Dr. Dee's house in Mortlake made before the news came to hand, Kelley's revelations contain nothing extraordinary, and are, too often, a farrago of nonsense.

By what trick he persuaded so many people that he had actually made gold can never now be known. It cannot have been easy to deceive Rudolph II, himself an adept who had already been severely taken in by false alchemists, or John Dee himself, or men like Dr. Curtius. The facility with which a belief in the discovery of the great secret was accepted, is shown by the letters of the great Lord Burleigh piteously entreating Kelley to return to England and put his knowledge at the service of the Queen, or to send enough money to pay "for the Navy next winter", or "one coin" as an earnest Arthur Dee, the Westminster schoolboy who learnt his lessons from William Camden and became a doctor at the Court of Russia and a friend of Dr. Thomas Browne of Norwich, firmly believed in the truth of Kelley's assertions. He often declared that while in Central Europe he again and again had seen gold made.

After his parting with John Dee at Trebona, Edward Kelley returns to the mystery from which he came.

In the hope that any reader of this article may be desirous of extending his acquaintance with the subject of Queen Elizabeth's astrologer, the following notes are added :

The first "life" of John Dee was that by Dr. Meric Causabon. It is a notice attached to the first edition of the *Liber Mysteriorum*, 1658.

Though Causabon was very fair to Dee, the psychic conversations were to him "a work of darkness".

The next account of John Dee is in *Vitæ Quorundum Eruditissimorum et Illustrium Virorum*, by Thomas Smith, Fellow of Magdalen College, Oxford, 1707.

There follow many articles in various books, dictionaries and magazines of which the more important are the "lives" in the *Biographica Britannica* and the *National Dictionary of Biography*, both of which are extremely unfavourable to John Dee.

A careful, sympathetic and most useful life of the astrologer appeared in 1909—*John Dee*, by Charlotte Dell Smith.

The accounts of Dee given in books on necromancy, alchemy, etc., are mostly inaccurate and highly fanciful. A. E. Waite, for instance, in his *Lives of the Alchemistical Philosophers*, even among other errors, gives the name of the Emperor who received Dee in Prague as Maximilian. A well-known German book on the subject is *Culturhistorische Bilder aus Böhmen*, by H. Svátek.

All the above are based largely on Dee's own biographical writings. These consist of—*The Diary* (original MS. in Ashmolean College Bodleian Library, Oxford. Transcribed by J. O. Halliwell Phillipps and published by the Camden Society, 1842). The *Liber Mysteriorum* (the first five books in the Sloane MSS. British Museum, the other twelve published by Meric Causabon, 1659). The *Compendious Rehearsall* (the MS. partly destroyed by fire, but transcribed and finally printed by the Chetham Society, 1857, under the title—*Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester*).

In this work, Dee gives a list of his other writings which then amounted to forty-nine. Considerable more are known to have existed, many were never printed. All are now rare.

In the Sloane MSS. British Museum, is *The Book of Enoch* and the *Claves Angelicoe,* which contain the elaborate diagrams taken down during the "sittings" with Kelley. The famous *Cristallo* and several of the tablets and seals used by Dee and Kelley are down in the British Museum ; they came from the collection of Sir Thomas Cotton.

A catalogue of Dee's famous library has been made by Dr., Montague James and printed for the Bibliographical Society, 1921.

The astrologer's house at Mortlake stood till well on into the nineteenth century. He was buried in Mortlake Church. According to tradition his gravestone was at the upper end of the chancel, had a brass upon it, and was removed during the Protectorate.

Legend says that the children who had dreaded him as a wizard during his life always chose his tomb to play upon.

There was some doubt as to what actually was the mirror that John Dee prized so highly, that was shown to Queen Elizabeth, and finally passed to Rudolph II. From Dee's description it appears to have been similar to the mirror at present in the Dublin Museum, which the author saw a few years ago, and which is remarkable enough to have seemed very startling in the sixteenth century.

In conclusion, it may be noted that, despite the "Biblical" flavour of the angelic speech, the Authorized Version had not appeared at this period ; Dee and Kelley, like "William Shakespeare", probably used the Geneva Bible.

# FIRE FROM HEAVEN

By **CLARE CAMERON**

ALL ways must lead at last to the altar of devotion and the cross of sacrifice, though not always do they appear to be the accepted and conventional ways of renunciation. The life which is obviously one of physical self-sacrifice can be as great a drug upon the spirit as that of self-indulgence. The man who seeks bravely every form of experience, adventure and temptation, may yet be forging weapons for spiritual independence. Every man must find his own and it is always different from his brother's, and he may return again and again from many a blind alley. For only thus may he command light from heaven, and by its terrible, yet tender rays, discover how best he may fulfil his destiny, and in thus contributing to a harmonious universe, serve his fellows best, and love them not by will, but by the light which is a torch behind the will.

# OCCULTISM AND PSYCHIC PHENOMENA

## By G. de PURUCKER, M.A., D.Litt.

"But the interest of our readers will probably centre on those who are invincibly attracted towards the 'Occult', yet who neither realize the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

"How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces ? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate ; he cannot find rest or peace in ordinary life. Must he then inevitably fall into Sorcery and Black Magic and through many incarnations heap up for himself a terrible Karma ? Is there no other road for him ?

"Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a 'Mahatma', a Buddha, or a Great Saint, let him study the philosophy and the 'Science of Soul', and he can become one of the modest benefactors of humanity, without any 'superhuman' powers. *Siddhis* (or the Arhat powers) are only for those who are able to 'lead the life', to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and remember always, that *true Occultism or Theosophy* is the 'Great Renunciation of SELF', unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives', as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he 'accepted' than his personality must disappear, and he has to become a *mere beneficent force in Nature*. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and no *Devachanic break*, the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himsef slide down the ladder at the first false step, and roll down into Dugpaship. . . ."

(From "Occultism versus the Occult Arts," by H. P. Blavatsky, in *Lucifer*, May 1888.)

To lay before the intelligent readers of any modern review which consecrates at least a portion of its pages to studies in what is popularly known as Occultism and psychic phenomena, even an outline of what it is to-day customary to call Occultism, would involve an explication of thought filling an entire issue of such a magazine as is THE OCCULT REVIEW ; and even then, in order adequately and properly to understand just what Occultism is and is not, such explication of thought would doubtless consist in a startling opposition of *Occultism* on the one hand, and merely Psychic Practices and Results on the other hand. The title of such a lengthy thesis therefore would probably be something like "Occultism versus Psychic Practices and their results."

There is entirely too much confusion in the minds of people generally as regards these matters, and invariably is too faint a distinction drawn between Occultism on the one hand and psychic practices and phenomena on the other hand.

Many years ago, before the modern protagonist of Occultism' H. P. Blavatsky, began her work in the Occident with the founding of The Theosophical Society, the words "Occultism", "Psychism", and "Psychic Phenomena", etc., etc., were used not at all or by only a few—in fact were virtually unknown except to the bookworm or the scholar ; but since the founding of The Theosophical Society at New York in 1875 by H. P. Blavatsky, Colonel H. S. Olcott, W. Q. Judge, and others, these words among many other similar terms have gained wide currency. But their very frequency of occurrence in modern literature, without adequate explanations, is the cause of the confusion that I have just spoken of.

Who indeed is the genuine Occultist of to-day who would be authorized by actual esoteric training and experience to give to the world a clear, full, and lucid explanation of what Occultism is ; and, on the other hand, to explain the meaning of the results, mostly disastrous, alas, which follow as inevitable consequences the subjection of both mind and will to what it is to-day customary and popular to call "Psychism", "Psychic Practices", or the "Psychical Arts". There are, indeed, genuine Occultists in the world, and for the matter of that they can be found as readily in the Occident as in the Orient perchance, but they are always more or less recluse and rarely or never make themselves known to the public. The only exceptions are the profound students of genuine esoteric Theosophy whose duty obligates them and in a sense compels them to devote at least a portion of their time in unfolding and explaining the various meanings of these things.

But, setting aside these instances, the great foundress of The Theosophical Society in our modern times, H. P. Blavatsky, has left a sufficiency of literary and traditional material on hand to enable anyone who is genuinely desirous of knowing what Occultism and psychic phenomena are, to gain this knowledge by a sincere and impersonal study of her works. The extract from an essay by H. P. Blavatsky which prefaces this article is an instance in point, and I recommend it most earnestly to those would-be "adepts" or "yogis" who imagine and always vainly imagine that a perusal or study of the exoteric literature of occultism of the ages is sufficient to clothe them with the responsibilities, and rights and privileges forsooth, of the genuine Occultist.

H. P. Blavatsky with her master-mind and her wonderful literary ability, has set before the world, in the literary material left by her, as for instance in the extract above named, the very heart of the whole teaching regarding genuine Occultism—what it is and especially what it is *not*. Occultism means the study of the hid and secret processes of the Universe and of the beings inhabiting it—of the Universe, which includes the worlds visible and invisible, and the beings visible and invisible inhabiting them, and therefore, of course, also our own visible world, and more particularly our earth, so far as we humans are concerned. Genuine Occultism, therefore, first and foremost, and before any other thing, means a study not only of the structure and operations, of the laws, of the origin, of the destiny, and, indeed, most important of all, of the moral purposes, of the Kosmos, but it also involves, as is obvious, a rigorous and continuous study of men, comprising in their aggregate one of the families or minor hierarchies of beings temporarily inhabiting this physical sphere of existence.

It is of the first importance to state here with all the emphasis and power at my command that the study of Occultism without equivalent study of morals, of ethics, which are no mere human convention, but are based on the very fabric of the Universe itself and on its inherent laws of harmony, is a study which will lead the unfortunate followers of it only to Satanism, to diabolism, and indeed ultimately, if pursued bereft or divorced from morals, to the loss of the soul and a sinking lower and lower in the scale of manifested beings.

Who are we? Whence do we come? Why are we here? Whither are we going? What is the Universe surrounding us in which we live and move and have our being, and of which we are all of us and each one of us integral and utterly inseparable portions? In the answers to these questions lies the very heart of true and genuine archaic Occultism, the only Occultism that is worthy of the name, and the only Occultism which the followers of the Masters of Wisdom and Compassion and Peace have pledged themselves to. The genuine Occultism of the archaic ages has naught to do with merely weird and uncanny things, as it is commonly and mistakenly supposed to have to do—nothing at all to do with them, except to examine them and to reject them as being psychical superficialities at the best, and psychical and ethical monstrosities or corruptions of truth at the worst. Genuine Occultism has to do solely with the secrets of Universal Being, and the closer one approaches to the great beating heart of the Universe, the more does one become an Occultist, and the more deeply does one penetrate into the inner sense and nature of what genuine Occultism is.

The so-called "occult arts" or "occult practices" which the *soi-disant* magicians of all times and of all parts of the earth have followed, some with relative success in small ways and some with none, lie on the frontiers only of the great truths of universal being. These so-called psychic practices and phenomena—what indeed are they? Merely the action in and through man of certain little understood and very minor powers of his constitution, and this is all that they are. They are far, indeed, from being things or objectives that we should strive after ; they are not worth the game ; and, what is much worse, they distract the attention of the genuine student away from the great realities instead of expanding the mind and leading the heart to beat with the great Universal Heart in rhythmic harmony.

These psychic practices and the phenomena and consequences resulting therefrom, even when moderately successful, constrict the ethereal and psychical sheaths of consciousness, clothing the imbodied ray of Spirit, and therefore limit our views, enclose us within frontiers of consciousness of small diameter, and for this reason work upon us and in us exactly in the opposite manner to what every genuine disciple of Archaic Occultism strives after, to wit, an expansion of the egoic or human self to become like unto its own native essence, its "Father in Heaven". Nay, the genuine occult student strives to become ever more at one with the Self of the Galactic Universe, our own Home-Universe—not only to become like unto it, but to be in consciousness at one with it. For verily, as the ancient Vedic Sages of Hindûsthân taught so nobly, *Tat twam asi* : THAT, the Boundless, and thou are one !

Such is the path of the genuine Occultist ; such indeed is genuine Occultism. It is an opening out or expansion of one's inner being, of one's consciousness, and a losing or etherealizing rather of the sheaths inclosing this consciousness ; it is a developing, a growing, an expanding, an enlarging, a becoming ever greater : in fact, this path is a method and a training which result in an enormously quickened spiritual, intellectual, and psychical evolution of man's constitution, to become not different from the Universe in any sense or in any wise, but to become ever more and more at one with it. Yea, verily, that is what the student of genuine Occultism strives after—a quickened spiritual and intellectual, aye, and psychical evolution ; but this evolution, if it is to be a safe, sane, and real path, is along the path of greatness that I have just hinted at, along the path where true inner greatness is to be found, along the path of inner development and growth.

The running after psychic practices and phenomena, so-called, and a devotion of one's energies and faculties to them, amounts really to a deplorable waste of precious time ; the concentration of one's faculties on these things simply reverses the inner machinery of one's consciousness, so to speak, and, to adopt a phrase that will be readily understood to-day, throws the psychical engine into the reverse, and one goes backwards rather than forwards. The occult arts are easy to practise once one knows the secrets of them, and these secrets are easily discovered ; and the causes of psychic phenomena are even more easily found out—such phenomena as the petty clairvoyance, the fallible and often fallacious clairaudience, the insignificant thought-readings. Things like these are psychical results belonging merely to our intermediate human sheath of consciousness—and the worst of it all is that these are just the things that seem to fascinate the minds of men to-day. People are running after them, often losing their direction in the chase, if not indeed losing their mental balance ; and at the end of the frantic course there looms the insane asylum, or perchance, what is much worse, there yawns the suicide's grave. Count, if you will and can, the broken hearts and distracted minds on either hand along the way. There is naught that is spiritually and intellectually inspiring, there is naught that shines with the holy flame of impersonal devotion to abstract truth, in following these practices—naught. Contrast them with the simple grandeur of the teaching of the ancient Sages and Seers, the Masters of the genuine Occultism of the ages of old : O, man, know thyself, for within thee lie all the secrets of the Universe and therefore of destiny, for thou thyself art that Universe, and its destiny is thine, and thine is its.

The Self, the divine, spiritual Self within us, is the path which we must follow if we yearn to reach the "Heart" of the Universe. Learn to know, O student, that thy fellow human beings and thou are in essence the same, nay, that thou and the entire Universe are essentially one. This is Occultism. This teaching contains the secrets of the things that are hid, the science of the things that are secret. This is the meaning of Occultism.

What is this word "Occultism", and what is this adjective "occult" that belongs to it ? They are not new ; they belong historically to the mediæval ages of European peoples. Petrus Peregrinus writes that in the twelfth and thirteenth centuries of our era Occultism meant simply the "study of Nature", what to-day would be called experimental science, the study of the things that were previously hid, unknown, secret; and the word "occult" was then used with this meaning.

It was only later, owing to a number of converging karmic lines of destiny, that the thoughts of men in the Occident became more or less turned to strictly theological directions, and the experimental research into Nature and her manifestations and her secrets had to wait for renewed life, until about the time of the French Revolution, more or less, or until some relatively short time before that.

The scientists of to-day, chemists, biologists, astronomers, physicists, what not, are "Occultists" therefore in the etymological meaning of the word; and however slightly they may pass beyond the frontiers of the known, however little they may go beyond the veil of the visible, nevertheless, etymologically speaking they are experimental "Occultists", *i.e.*, researchers into the unseen, discoverers of the unknown, finders of new truth—discovering what is hid, laying bare what is secret. It is of course obvious that the mere etymological meaning of the word, while interesting enough, does not contain the sublime sense which the genuine Occultist of the archaic and even of modern times signifies when he uses the words "Occultism" or "Occult"—the Brahma-Vidyâ, the Divine Science.

The genuine Occultist of our Theosophical School is indeed also an experimental scientist because he, too, is a discoverer of hid things, and because he, too, plunges into the deep abysms of Nature's heart; but instead of limiting his work and his discoveries to the material sphere, he knows that Mother-Nature is a vast organic Entity of which our outward physical sphere is but the exterior carapace, the outer veil, or sheath, or garment, or body; and that the Great Worlds, the invisible worlds, are they which contain the causal elements of all Being, and of all beings, producing in our outer sphere whatever we see around us.

Therefore, pursuing our thought a little farther, we see that Occultism means an exploration of the inner and invisible worlds of Being, and a becoming cognisant of what therein lies, including the hosts of beings inhabiting these inner and invisible spheres; and one cannot be an Occultist unless he become exactly what H. P. Blavatsky points to in the extract with which I preface this article, an impersonal servitor of the world. This is for the simple reason that one cannot follow the Path, one cannot pursue the Road, one cannot go on to success in such sublime discovery, unless one is thoroughly impersonal, wholly devoted, to the last atom, to the grand service of all that is, and unless one's heart be filled with an impersonal ove which knows no bounds and no qualifications of time or place.

One cannot see into the inner worlds if one's thoughts are continuously dancing a mad dance of emotion or of mental disturbances, a veritable *danse macabre,* a crazy capering in the mind of little thoughts about little things, frontiered and surrounded by the limited personal human consciousness of the man whose thoughts are for self and not for the world. Forgetfulness of self, a plunging into the unknown with high courage, and with the flaming fire of the spirit lighting the path before one's feet, and complete and absolute trust in the god within, mark the genuine Occultist. It is verily so. Only the wholly impersonal man can understand this, and therefore only the impersonal man can succeed in the Great Labour. A heart washed clean of all human desires for merely personal profit and all evil things, a soul washed clean of all selfish yearning, a mind devoted absolutely and forever to truth, utter truth, sheer truth, at whatever cost to oneself—such is the Occultist. Verily such he is !

The causes of the psychic phenomena that have been noted in all ages by intelligent observers arise in the erratic functioning of the principles of the constitution of men and women in whom these principles are more or less loosely knitted together, and which, because of this fact, often function in an erratic and imperfect manner. In such beings the principles of the constitution act irregularly, erratically, imperfectly, and produce strange and unusual effects on the human brain, resulting therefore in unusual and strange conditions and productions—"phenomena".

Such in brief are the psychical phenomena and their causes ; and consequently a study of the psychical practices and phenomena is a study of the lower sheaths of man's consciousness ; but one learns no grand truths of Nature in this study, nor is it productive of any lasting benefit either to the individual or to the human race. These arts or practices, and the phenomena accompanying them, tell us naught about the great truths of the universe ; they unfold naught of the origin of things, nor about the nature of the world, nor of its character, nor of its structure, nor of its operations, nor of its laws. Nothing ! In what way can a man learn the destiny of the immortal divinity shining within him by going into a darkened room, or into a room which is lighted, seeking phenomena therein, or by subjecting his individual will and brain to the utterly irresponsible and most frequently evil denizens of the astral world ? All such arts and phenomena indeed exist. Their existence is not in dispute. But in what lies their value ? Is there in them any irrefutable proof of the survival of consciousness after physical dissolution, to use an old phrase of our fathers ? None at all. No real proof at all, because in the first place men do not know what real immortality means ; they think it means unchanging continuance of the human soul as now it is—and what a hell that would be! Fancy being for ever, and for ever, and for ever what one is now!

The teaching of Occultism is just the contrary of this. Its teaching tells us of an endless growth, endless improvement, endless development, endless evolution, therefore an endless changing of consciousness, going ever higher and higher out of the human sphere into the semi-divine, and out of the semi-divine worlds into the divine, and thereafter into the super-divine, and so on *ad infinitum*. There is no such thing as immortality as commonly understood. The only immortal thing is the Universe itself; but even this is by no means immortal as it now is, because it itself is constantly changing, and its essence is its life, which is of the very essence of change which means growth, which means evolution.

Here again one has an idea of what genuine archaic Occultism meant, and, indeed, is and means to-day. The more deeply we penetrate into ourselves, the more deeply do we penetrate behind the veil of outward Nature, for the inmost of us and the inmost of Nature are essentially one and not twain. As I have said above, this is the path that the genuine Occultist follows, that small, old, still Path of the ancient Sages which traverses the limitless fields of boundless SPACE, inner space and outer space, the Space-Time of Consciousness-Substance.

No man who lives an evil life, thereby enfeebling his powers crippling his will, constricting and materializing the sheaths of consciousness so that they enfold with an ever greater constriction or inward pressure, can ever be an Occultist. Occultism demands the highest ethics, the purest morality, as I have before stated, a heart washed clean of all selfish yearnings, a life devoted to the service of all things in the universe, of all that lives, and a constantly expanding intelligence. He indeed who can follow this path and who does so, is an Occultist.

Leaving aside with bare mention the unutterable loneliness that in the first stages assails the dauntless adventurer into these wonderful realms, leaving aside the personal wrenches that take place—a loneliness and a pain which in time disappear and are replaced with a sense of one's oneness with the All and with a glorious feeling of expanding powers—leaving these aside, I say, I point to the ineffable beauty of this life, to the incomparable and indescribable peace, the infinite peace, the great rest, the expansion of understanding, and the self-conscious becoming at one with the Great Mystery.

The old Welsh bards used to sing that to the initiate's ear there comes the audible song of the growing grass, and that the circling of the orbs in the sky was likewise heard as a great musical symphony;

and verily it is so. Even our modern scientists to-day tell us that every smallest electron is in constant movement, and that every movement of a substantial particle is accompanied with a sound, a note, a musical note indeed, so that every smallest atom sings its own characteristic enduring hymn ; and hence any combination of atoms forms a harmony, a symphony. Thus it is that even our physical bodies, had we the ears to hear it, would be heard by us as a wondrous symphonic orchestration of music, a marvellous symphonic melody of musical numbers.

"Live the life and you will know the doctrine," but you will never know it if you do not live the life in its amazing and fascinating richness, and "living the life" means a great deal more than merely following conventional ethics. Conventional ethics are indeed good and important, for they put a rein upon man's vagrant and impulsive passions, and check his wandering and erratic mind ; but "living the life" means vastly more than this. It means, first of all things, an absolute sincerity with oneself, so that a man himself becomes his severest or first critic, then a surrender of all that is unworthy, to be replaced by whatever enriches the life, makes it fuller and vaster in reach of consciousness, thereby bringing into function and play, powers and faculties and energies which in the majority of men, alas, are but little more than dreams or even entirely unknown. And finally, "living the life' means a determination of will and a direction of the mind towards the single objective, that naught can change, because genuine Occultism means the bringing out of the loftiest that is in a man ; therefore the genuine Occultist can follow no man's mere say-so, nor can he ever subject in slavish fashion his will to the mandates or dictates of another. This does not mean, however, that the Occultist has no teachers. Quite the contrary ; for one of the first rules or laws of the occult doctrine points out the absolute need to the student, however advanced he may be, of the guidance and help of others farther advanced along the path of wisdom and peace and knowledge than he himself is.

The Occultist follows the mandates of the god within, his supreme Master ; but precisely because he is beginning to know self-consciously his own inner Master, is he enabled to recognise masterhood and spiritual and intellectual greatness in others, and to welcome the guidance and help of those others more advanced than himself.

I often hear it said in these days of popular criticism, even among the ranks of Theosophical students, who, alas, sometimes criticize each other unfairly and unfriendly, that it is sufficient unto a man to trust wholly to the god within him, and that teachers we need not. Alas, the statement is but a half-truth. Indeed, the statement is accurate enough as far as it goes, but it does not go far enough ; for indeed every genuine Occultist needs teachers, no matter how far he may have progressed along the pathway to Father-Sun. The Occultist recognises a hierarchy of sublime beings ascending from unusually noble men in direct serial line and succession to the noblest and loftiest gods of our Universe and beyond ; and he becomes exquisitely sensitive as time goes on of the existence of these lofty beings, and develops a keen sensibility of the fact that the Hierarchy of Teachers or of Masters in the world and above it forms a part of the very structure and substance of the Universe itself, and that his own progress is dependent upon the utterly faithful and loyal part which he himself takes in recognising his oneness, as an individual, with this Hierarchy, and in receiving instruction from above with the same impersonal devotion to his Teachers that he himself renders to these below him.

Yes, all students need Teachers, although, indeed, the greatest Teacher of a man is his own inner god ; those who have travelled upon the Mystic Path know this and are grateful, and direct their faces with gratitude to those who in compassion and in the greatness of their souls, turn around, as it were, and offer a hand, a helping hand, to those behind them on the Path.

As regards the average man, he whose progress is not yet sufficient to have awakened within him the spiritual and psychical senses and faculties which not only merit but which will indeed command the aid of a superior Teacher, there is always the wisdom of the great Sages and Seers of the ages, and in this, with the help of the sublime Theosophical philosophy used as a key, the student-researcher can delve as in a mine and thus discover treasures worth more than all the hoarded wealth of the Golcondas of earth-life.

Now, as to the word "psychic", or more accurately the psyche, what is it ? It is a Greek word signifying what we Theosophists, when referring to the constitution of man, call the intermediate part of that constitution, i.e., the lower human soul. James of the Christians says in his Letter, chapter 3, verse 15 : "This wisdom cometh not from above, but is earthly, sensual, devilish" ; and the Greek words are : *οὐκ ἔστιν ἃυτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης.* The word here translated "sensual" is "psychical" in the Greek. But the "wisdom" that cometh from on high, which man already has inherent within the spiritual core of his being, is the wisdom of impersonal devotion, is a love for one's fellow-beings, is a love indeed that knows no bounds, a love that takes within its encompassing reach not only all mankind but the beasts and the plants and the rocks, yea, which reaches out to the very stars in the skies, a wisdom that knows no hatreds, a love that is a hater of hate, and a lover of love. This is the "wisdom" from above charitable, kindly, peaceful, pure, holy, clean, very sweet. It leads us into the Great Peace, the Great Peace which is the silencing of all the senses so that the inner voice may be heard forever more. It is the wisdom which acquaints one intuitively with the profoundest and largest secrets of cosmic Nature and makes them familiar to us. It is the wisdom of selfless dedication of all that one is to the co-operative service of all that lives. This, with other things too sacred here to write of, is Occultism.

Occultism, therefore, briefly explained, is the study and investigation of the things that are secret, that are hid ; but we must follow it aright, with clean heart and impersonal motives, otherwise there is every chance that we may be drawn into the side-paths, into the lower wisdom, and, at the best, waste our time in psychical practices and experimentation ; and, at the worst, end in sheer sorcery. Many men will doubt this statement probably, and yet sorcery or diabolism is an actuality on the earth. Men and women are found to-day practising evil magic upon each other by word, by suggestion, by example, by precept, by misleading and misteaching others, thus degrading, and deliberately degrading, human souls ; and if there be a worse sorcery than this, I know it not. The Occultist must have a pure soul, an inflexible will, to succeed in attaining his sublime objective, and a heart in which compassion, and love its alter ego, reign supreme ; a soul washed clean of all personal desires. Then he is safe, and, what is even more important, his fellow human beings are also safe and can *trust him.* A Theosophist, likewise, is not one who talks about Theosophy, nor one who knows our exoteric Theosophical books by heart, nor one who can converse or lecture learnedly upon Theosophical topics ; but the Theosophist is he who *does it.* "Theosophist is who Theosophy does", as H. P. Blavatsky once so nobly wrote ; and I think that this is the test by which we may know the genuine Theosophist, or, indeed, the genuine Occultist, for the twain are really one. He practices the doctrine that he preaches.

# A MYSTIC SUPPER

## By YISROEL BEN BARUCH HA CHASSID

TO the Christian who is truly devout, a ceremony such as the Eucharist is fraught with love and the Presence of God. How much more enhanced is that sense of divinity, of consecration, and of blessedness for the Christian Mystic when, before the vision of his spiritual eye, there is unfolded a glowing colourful picture of the "Last Supper", with the Christ, surrounded by his eager and devoted disciples, eating sacramental food. Yet I wonder whether any of these good people realize at heart that, after all, Jesus may be considered as a Jewish Rabbi, and that his disciples were Jews. That the doctrines taught by the Christ were purely Talmudic, and that the procedures instituted by the Son of Man were typical of the people from whom he sprang. Only in passing need I mention, as a confirmation of this statement, that Rabbi Hillel, one of the greatest Jewish Rabbis of pre-Christian times, said in answer to a request to state the essence of Judaism while the querient balanced himself on one leg: "Love your neighbour as yourself. This is the heart of Judaism."

However, these reflections are not haphazard, nor merely, as some might think, to establish a precedence for the whole of Christ's ministry and thus minimize the grandeur of his mission. Not at all! But I have seen with my own eyes a replica of the "Last Supper". I have been a witness to a ceremony which some think to be absolutely Christian and to have occurred 1,933 years ago. I have seen this in the heart of London, in this, the twentieth century. Let me add that the scene of this Holy Communion was in a house owned by Jews, and the participants in the Mystic Supper were likewise Jews, just as it was in days of yore.

In the pages of The Occult Review I have previously expounded the principal tenets of a mystical sect styled *Chassidim*. Hearing of the existence of a small group originally founded as a separate schismatic sect in Poland, and curious to ascertain the type and order of ceremony that these Jewish Mystics celebrated, I paid a visit to their little *schtübel* in one of the squalid streets off Commercial Road. Outside of the hundred or so souls comprising this congregation, I feel sure that what I there saw has been seen by very few individuals in busy London.

Long before the actual service had started—and it was scheduled to begin at 8 p.m.—I arrived at what must be called their synagogue, for such I suppose it must be called, although in all truth, it was but a small dirty East End shop. Around a very long cloth-laid table, perhaps fifteen feet long by two feet wide, surmounted by several candles burning in silver candelabras, I observed half a dozen bearded men studiously engaged in debating what sounded like an obscure Cabbalistic doctrine—as to why the White Skull, mentioned in the *Sepher haZohar*, was *not* really a Skull at all, and why in this absence of skulls, there was secreted a clear Crystalline Dew which descended to earth as a Grace for the Pure Soul. Probably, in everyday life, these people were tailors, or grocers, or even ritual slaughterers. There was one serene old man who assuredly must have been the incarnation of the patriarch Abraham. His gracious, noble face, beautiful hazel eyes, long snow-white beard and grey hair, crowned by a fur-trimmed *kopelosh*, emanated forcibly, so as to be felt almost physically, a continuous stream of benevolence and spirituality. Certainly no other such venerable figure could be seen outside the Ghettos of Poland or Russia ; and it occurred to me also that it may well have been that Baal Shem Tov himself may have appeared thus. Perhaps, too, one of the disciples of Jesus may have been very similar in appearance, for this was a Jewish type that has been perpetuated down the long corridor of the fleeting centuries from before the Dispersion.

Worshippers gradually trickled in, and by 8.30 p.m. (one half-hour after the service was stated to begin) the little place was filled with over a hundred noisy men, and at the back there were a dozen or so elderly women sequestered, in true Oriental fashion, behind a white curtain. Around the long black alpaca coats worn by the men, I discerned a black girdle encircling their waists, symbolically to separate, as I subsequently learned, the unclean from the purer parts of the body. Conversation ensued on every topic except, so it seemed, religion and the ceremony of the evening, their chatter being gabbled in vociferous tones.

Suddenly, all hurriedly stood up, facing the door, and dead silence descended. Instinctively I, too, stood up, turning my head to where the eyes of all were focused. I saw a very young man, hardly more than twenty years of age—the Rabbi ! Tall and slender, and handsome in a unique manner, he had those flashing piercing eyes which shone with the eternal vitality and mystic fervour possessed only by enthusiasts and the great ones of religion. Upon his head as a crown was a most peculiar little velvet skull-cap, trimmed with a wide brim of thick brown fur, called a *schtrümel.* Hanging close to his ears on his pale olive cheeks were splendid side curls, growing in obedience to the Biblical injunction that a Nazarene, or one entirely consecrated to God, should not wholly sever the hair of his head. The youthful down presaging a black beard had made its delicate fluffy appearance on his chin, and above his strangely red and finely sculped lips, a small moustache of jet black had grown. From his shoulders, drooping to his slippered feet, hung a gigantic woollen praying-shawl, its design enhanced by a number of wide black stripes, embellished with rich-silvered ornamentations. Enwrapped, he stood within its copious flowing fullness—a perfect piece of radiant artistry. The very stuff of which music is made. Poetry in human form.

Before him his revered father had been the Tsadik or Saint of the congregation. Prior to his father, his grandfather had been the Rabbi, and so on back and back into the dimness of history. The Rabbinate had succeeded from father to son in his family throughout countless generations. His wife, I ascertained later, is the great-granddaughter of Baal-Shem Tov, the founder of this mystical movement.

I am obliged to deviate for a moment to remark that Jewish Mysticism, whether Cabbalistic or Chassidic, has never countenanced absolute celibacy as other forms of Mysticism still do. Marriage with the Zoharists was a sacrament, and the conjugal rite itself a mystic means of ascent to God, like the legendary ladder of Jacob. Nature seems to have endowed the Jewish people with remarkable sexual potency—if only to keep the race intact—and this seems to have inspired the greatest of their religious doctors with the notion that sex is sacred, a function of the soul itself; that children are a holy gift from above; and that the childless or impotent Jew has been sadly punished. Even amongst the most saintly Tsadiks the bringing forth of a family is a sacred duty. One of the greatest of all the Chassidic Adepts in the eighteenth century was the father of four children. So saintly indeed was he that the village, whose spiritual guide he became, named him "The Angel". It would be worth while in this connection for the serious reader to consult Mr. Waite's excellent compendium of the Zohar : *The Secret Doctrine in Israel*. He will be well repaid. Although the occupation of this young Rabbi is a sedentary one and has been since he could first read, most of his time being spent in studying and expounding the Torah, Talmud and Cabbalah, yet there is no loss in his virility, for at the age of twenty he is proud to admit that he is the father of a "small Chassid".

"Good Shabbos, Rabbi," rang out heartily from all. With a very pleasant smile, the young saint nodded his head, murmuring with a soft husky voice : "Good Sabbath". Seating himself at a small table placed at the head of the long trestle, around which the disciples were gathered, praying began in rapid Hebrew.

It was then the true Chassidic spirit manifested itself. The Seventh Day on which God ceased from his world-creating labours, and which they therefore commemorated, was not an occasion, with these mystics, for stilted emotion, for spiritual restrictions, for long faces and embittered words. The Sabbath was a Holy Virgin given them by their God, and so they prepared, after the preliminary prayers, to welcome this sacred bride with song and happiness and great joy. (Those of my readers who are familiar with Zoharic tradition will find there much mystical and occult doctrine of great significance apropos the Sabbath of the Jews).

How they did sing ! Clapping his hands lustily, thumping the table with one hand, whilst the other, resting on the table, supported his head, the Rabbi—with eyes shut tight, and swaying to and fro from the waist—exhorted his congregation and endeavoured to evoke the most intense religious fervour.

Then the bearded beadle, clad in frock-coat and silk top-hat of some twenty years ago, having been directed to lead in song, commenced: "Tra-la-la-la", in an ascending baritone voice of surprisingly good quality. All present joined him excitedly, reminding one inevitably of the frenzied sankirtans of India.

Over a metal wash-bowl, the Rabbi proceeded to perform his ablutions in sight of the faithful. Muttering blessings and prayers, he washed his hands, pouring the water from a brass pitcher in such a way as to imply a ritual, from fingertips down to the wrist. After a very meticulous drying, he laid his hands on a silk-embroidered altar-cloth, as it were, under which was a fat *chollah* or plaited loaf of white flour, about two and a half feet long. With his hands on this loaf, he lifted up his voice in benediction or invocation. Then the bread was sliced into numerous pieces to be passed to all. Somebody brought in a plate of *gefilte* fish for the Rabbi to eat. Again a solemn benediction. But nibbling at this with his fingers, he passed it to those gathered about the long table, and they, with fingers, too, consumed the remains. Some vermicelli soup was treated similarly. This was a "Last Supper" with a vengeance. There was a complete abrogation of decorum and convention. Yet this breaking of etiquette, social and religious, was done with the utmost zeal and sincerity of purpose. Bottles of beer, about twenty, were carried in. These were the donations of members, and everybody, stranger or otherwise, was invited to drink. "Le Chayim"—"to life" or "good health" rang through the air to and from the Rabbi. And still the singing went on and the thumping and snapping of fingers became more pronounced and excited. Whoever had been requested by the Rabbi to lead in song was congratulated upon its conclusion by shouts of "Sha-Koach"—Strength, Strength ! Tension was running high. One could almost feel the ecstasy, the force of religious fire in the atmosphere.

The beadle shouted "Silence", since the Rabbi was about to deliver a short sermon. The electricity was still present, but it became for the moment, static. A superficial silence hovered around, requiring but a word here and a gesture there to flame forth again. It was marvellous to note how these men gathered round the twenty-year-old Tsadik, the fire of spiritual fervour shining in their faces, while they drank in every word.

More prayers and invocations of the Most High ensued. Suddenly, with his arms high in the air, as though inciting all to greater joy, to more complete expression of heartfelt emotion, to the celebration of uttermost delight, the young Rabbi approached with closed eyes the hallowed Ark of the Covenant, wherein reposed the bejewelled Scrolls of the Law. Facing it, he commenced to dance, clapping his hands and snapping his fingers with unbounded enthusiasm. One by one men joined him, until twenty individuals were dancing and gaily singing in the circle. For my part, the result was hypnotic—from an emotional point of view. A curious impulse manifested itself—an impulse irresistible in its primitive strength and frenzy. I felt as though

I must dash from my place as a detached observer, and, breaking through the circle, clap my hands, stamp my feet with unfeigned passion, and dance with even greater violence of emotion than was displayed by them. It was with the greatest difficulty that this impulse was restrained.

And then, slowly the enthusiasm dissipated itself, as the Shechinah wended its way to its Supernal Abode ; the congregation departed to their homes, and the service came to an end after two and a half hours of the most hectic religious fervour. The Rabbi, accompanied by a dozen of those who had danced before the Ark, went upstairs to his private quarters to talk Talmud and Cabbalah, and narrate stories of Hebraic tradition. Seated around a large dining-table, in a fair-sized room—whose walls were adorned with large bookcases, wherein I recognized such books as *Sepher Yetsirah*, *Sepher haZohar*, *Toras haQabalah* and *Sepher Raziel haMaloch* and many other Cabbalistic classics—they munched salt-herring and brown bread, ate apples and oranges, sipped Russian tea with lemon, and climaxed the happy occasion with almost endless Cabbalistic anecdotes and spiritual conversation.

This obscure and practically unknown congregation and its parallels in Europe are, I believe, the last vital strongholds of Jewry. The direct inspiration and vigour of Judaism has *always* been a mystical one. It is only by a species of Mysticism that Jewry can be regenerated. I feel that keenly ; I know it. Perhaps in the near future, a great soul may find himself amongst us, and discover a new source of inspiration in the literature of the Cabbalah, or—adapted to modern conditions—a new lease of life in the two-centuries-old message of Baal Shem, and bring to us—both Jews and Gentiles, for we are all essentially One ; we are a spiritual Unity—a new way of self-integration, a new method of finding our innermost souls, and attaining that divine beatitude which must await us in the End.

# PRAYER AS VIEWED BY A FLEET STREET JOURNALIST

### By ARTHUR LAWRENCE

(One-time Parliamentary representative *Daily Mail* ; Assistant-Editor *Daily Chronicle*. Author of : *The Life of Sir Arthur Sullivan*, *Journalism as a Profession*, etc., etc.)

AT the end of my article on certain inexplicable phenomena in the December issue of THE OCCULT REVIEW, I remarked : "We need to know a great deal more about the complex nature of man before any answer can be found to the question : Why, out of a large number of people only one should be warned," and added : "It is just possible that those who have been warned are prayerful men." It has since been suggested that I should contribute something on prayer. I believe I have something to say, but, of my own choice, I do not think I should have ventured to deal with so great a subject.

As the outcome of my thoughts, experience and practice this last fifty years, I have been forced to the conclusion that no man will ever make a full conquest of evil, or claim his inheritance in the kingdom of heaven by taking thought, or exploring philosophical systems, by adopting a creed, or by taking a degree in Divinity. There is only one way. We must seek God until we have found him. The tremendous decision to do so or not rests with ourselves. We are given free-will. God does not whip us into heaven, and what use could he have for creatures—mere robots—without any will of their own ?

Yet it is only when man elects to become a servant of God that he becomes really free. I have known men of high moral character, who have persuaded themselves that innumerable suns, worlds, and sentient beings have come into existence without a Creator. But, as they have never tasted the graciousness of God and look to death as their end, they are never free. With a good ancestry and favouring circumstances, the Ten Commandments can be fulfilled without any great effort, but those who do not go further than that have not broken down the partition of the flesh between themselves and God, which does so closely hem them in.

The preliminary to prayer must necessarily be some conception of the nature of God. It is a most remarkable thing that many who attend church and pray and have some zeal for God, often unconsciously place him on a lower plane than themselves. They thank him for "mercy", when they should thank him for blessing, and implore him to do what any decent human being would do under similar circumstances. The fiery Molochs and other false gods of old are with us yet, and are applied to by both opposing armies when the battle is set. The first step, therefore, is to persuade ourselves that He whom we worship is better than ourselves. Let the pious person search his own heart and consider his attitude before exclaiming: "Oh, of course, we do that!" The Man Who Knew had to persuade his followers of this simple fact. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

From some of the preachers whom I heard in my youth, I received an impression of God which, because it was received in my youth, is difficult to efface. They had conveyed to my mind an Omnipotent Being, who had set us a task beyond our ability, and was ever waiting and watching for us to make a slip, so that he might condemn us to endless torture, a punishment that no normal man would award to his bitterest enemy. But the truth is that God is love. It is not merely one of his attributes. It is himself. "Cast all your cares upon him," said Peter, "for he cares for *you*."

Prayer is, indeed, man's greatest privilege. In all facets of religion it is the one thing that matters. In that respect all religions are one. If racial antagonisms should die, and that kind of patriotism, which Dr. Johnson described as "the last refuge of a scoundrel" should give way to the truth that this world is a unit, then prayer is the all-sufficient centre of unity. "There is no difference between the Jew and the Greek; for the same Lord of all is rich unto all who call upon him." Prayer opens the avenue to him who is eternal in the heavens and develops within us the capacity to receive that refreshment of the soul and, if needs be, a recovery of bodily strength which comes from our Creator alone.

Prayer without faith is no prayer at all. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of God."

Sometimes I have heard people say: "I have prayed, but God has not answered my prayer." Let us refer to a little child in this matter. The child was a boy who was looking forward to a marvellous "outing" on the morrow. When his nurse tucked him up for the night, she said: "You know, Johnnie, you ought to pray for fine weather to-morrow." "I have," was the reply. In the morning when the nurse came into the room and pulled up the blinds, she exclaimed: "It's raining hard! You're prayer hasn't been answered, you see?" "Oh, yes it has," said the little chap, "God has said 'No!' "

Of course there are tens of thousands of verified answers to prayer, but before I quote one or two, I will beg leave to give the gist of a story which I read somewhere long ago. An old lady, living in one of the small coast towns of England, had lost four out of her five sons at sea. When the fifth left home the old lady, who had always been a prayerful and benevolent woman, told her son that she had prayed for his safe return. "I have asked God not to take away my only remaining child." "I'm sure he'll do that for you, mother, so I shall come back all right," said the lad. However, he died and was buried at sea. The local parson broke the news to her gently, but she refused to believe it. Irrefutable evidence was produced, but it had not the slightest effect. There she sat, day after day, relying upon the Lord, her faith unshaken, waiting for her son's return. One night a neighbour happened to pass by her cottage, and as the old lady was in the habit of going to bed early, he was surprised to see her parlour brightly lit up. Fearing she had been taken ill, he went up to the window. The thin blind was drawn, but the outline of the two figures could be clearly distinguished. One he recognized as the old lady, and the other he knew to be Christ. When he told the parson about it next day, he gave his own explanation. "Such faith as hers brought the Lord of All down from heaven. No angel would do."

Some time ago when I was doing some interviews for *The Christian Herald*, I had a chat with the Rev. H. J. Hunt, of the South American Missionary Society, to which incidentally, Darwin sent his contribution every year. Mr. Hunt has completed thirty-five years of evangelical work in Argentina and Paraguay, and has also translated the Scriptures into the native tongue. In the course of our interview, he told me that he had, as assistant, a native named Manuel, a man of exceptional force of character. "He had been a witch-doctor," said Mr. Hunt, "and was possessed of a considerable amount of knowledge and skill. His brother, Philip, had actually been our first convert, but his elder brother was bitterly opposed to us and set to work to do us as much harm as he could. He had such power that when he came near I could feel him working against us.

"Then came a day when a sort of duel took place between us. For some months we had endured an intense drought. Of course, the dry season had been expected, but insufficient provision had been made for it. At the moment, the only available water was obtained from a small well only fifteen feet deep. All the animals, sheep, goats and horses, and ourselves had to drink from it and now it was drying up. The only thing to be done was to kill all the animals, which would otherwise have a lingering death, and so save the residue for the people. And what remained would not last very long.

"No sooner had I arrived at that dreadful decision than I found myself confronted by Manuel, the witch-doctor, his piercing dark eyes fixed upon me. Addressing me by name, amidst the dead silence of all the non-Christian natives he had brought with him he exclaimed : 'You tell us that the Great Chief, who lives above us, is good ?' 'Yes.' 'That he makes the rain ?' 'Yes.' 'That he hear the people's prayers because he loves the people ?' 'That is so.' 'Then why do you not pray to him for rain, so that the cattle and the people shall not die ?'

"It seemed to me that this was a challenge which I could not evade. The air was quivering with heat, and there was not the smallest speck on the vast dome of the sky, and no hope of rain for some time to some. I know that Manuel had been using all his arts to 'make rain', and was now trying to save his face and injure me at the same time. However, I made my prayer in a loud voice before them all. Within a few hours clouds arose from the horizon, and for a space the fall of rain was torrential ; the rain-gauge on my bungalow showed six inches of rain ! To those who know what one inch of rain means, such a volume of water in the midst of a drought is a miracle, for it was not the prelude to the rainy season, which was yet far away. Needless say, the natives did not run away from the flood, for every receptacle which would hold water was brought into service. Every well was filled to the brim and running over. The drought was resumed and no rain fell again for many weeks; but we were easily able to last out till it did.

"Manuel had nothing to say. He was too big to claim that this was an accident, and if he had done so the natives would have scouted the suggestion, for they knew well enough that it was not the time for rain. What he did was to attend our services, bringing with him scores of natives who were under his influence, and whom we had almost despaired of bringing within the scope of the Gospel. He told me that it was evident I worshipped the true God and, about three months afterwards, when we were quite assured of his sincerity, he was baptised. He has been of the greatest help in translating the Scriptures."

When I first came to London, forty-eight years ago, I never went down to the City, as I did every day, without seeing bands of half-starved, half-naked boys who would do "Catherine wheels" in the mud, or anything else which would bring them a copper. They were nonchalantly described as "street arabs" and the fact that they were all homeless seemed to be nobody's business. The Churches ignored them and no organization came to their rescue. Then arose a young doctor, without means, but full of faith, and the lads who slept in the open air all the year round were gathered in to the extent of the small sums which he collected. At last he had to refuse a lad as every room was then occupied. In the morning the lad's body was found in a brewer's barrel, where he had died of exposure on the top of starvation. Dr. Barnado then vowed that he would never again refuse admission to any homeless lad. There were thousands of others. How could that vow be fulfilled ? He put the whole matter to God and money began to flow in from all quarters. No boy applied in vain and, as everyone knows, a large percentage of the population in Canada is descended from the bright but desperate lads whom we had allowed to run wild in our streets.

There was another instance which, in one respect, was even more remarkable, Müller's Orphanage. For its founder not only began without means, but made no applications to anyone. He decided to trust entirely to prayer. Want of space prevents me from going into details, except to say that the children of the orphanage grew to large numbers with the passage of time, but neither by word nor by advertisement was anyone asked to subscribe. Yet, money came from far and near, even from India, when money was needed, and often from people who could only put "London" on the envelope, as they did not know the address. Sometimes it was stated in an accompanying letter, that: "I do this on an irresistible impulse." It is told of two scientists that one suggested to the other—they were both of them agnostics—that some Christian should be invited to prove that God answered prayer. The other said: "I don't think we have any call to do that, as Müller's Orphanage has been running for years." The other called it to mind and agreed.

The poet, Spenser, has said: "The soul hath form that doth the body make." Prayer is the essential to the full development of the soul, though God gives the increase, and it may be that without prayer, that is, conscious communion with God, that development does not take place. One man has told me that he will not pray until he feels fit to do so. If we wait for that, we shall not pray at all. We must call upon him just as we are and, in doing so, we have taken the first step to being perfected by his divine power. That perfection is possible is plainly indicated by the Christ, in whom I fully believe as the Way, the Truth and the Life. He has said: "Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect."

# THE NEW BIRTH

**By R. IRAM**

A change, a new birth is coming with the coming years, the birth of a wider consciousness of things unseen, and the power to stand steadfast in all circumstances. With it will come such fullness of joy, that man will, in truth, live in the eternal spring, the realisation of that absolute and overflowing joy of the spirit who knows himself, and is free; for in knowing himself he knows the life and the love eternal.

# THE THEOSOPHICAL SOCIETY TO-DAY

## By J. HAMILTON-JONES

(*President, Phœnix Lodge, Theosophical Society*)

> The chiefs want a "Brotherhood of Humanity", a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.
>
> K.H., *Mahatma Letters*, p. 24.

THE above was written to Sinnett in 1880, just five years after the formation of the Theosophical Society.

What is this "Brotherhood of Humanity" which the Masters desired to start?

They wanted a constructive institution of a genuine Brotherhood of Humanity where all would become co-workers with *Nature*. They wanted a body of men and women who would, through the study of the ancient wisdom and the discipline of the lower self, attain a straight natural, sincere life. We recognize that such a programme is not possible of realization by all members in their present incarnation, but the ancient wisdom is open to all, and every cultured man and woman can take the first steps on the Path.

There can be no doubt about the fact that the T.S. has failed lamentably to achieve the exalted objects set before it, and to-day it fails to arrest the attention of any minds, high or low, amongst the members of the general public.

For years now, the loss of membership has been most marked, and unless something is done, the Society is faced with collapse and disintegration in the near future.

The failure is by no means attributable to the present world depression; it dates back far beyond that point, and the world economic crisis has only served to accelerate the movement of decline.

If we search for the reasons we shall find that the trouble has always been with *Personalities*. To-day, instead of one Theosophical Society, there are many, some claiming to be the original T.S., but all priding themselves on some sort of *apostolic succession* from the original founders.

Adyar is undoubtedly the headquarters appointed for the T.S. by the actual founders, and perhaps a retrospective glance over the past will help us to understand why the T.S. has lost its influence, and is suffering more than the other sections of the Theosophical movement for its follies.

The T.S. has become associated in the minds of the general public with Psychism, Politics, and Religion, with consequent losses in membership from its ranks, and failure to attract other members to replace those lost.

Psychism built up a fabric of fairy stories published as a Theosophical "Revelation", with characters drawn from the dim and distant past, who were easily identified in their present incarnations and whose progress in future lives was definitely outlined. This group of personalities was considered to be the *élite* of the T.S. of the present era, and out from this group there emerged a small, specially selected body who paraded through T.S. circles as "Initiates", while some of them were given elevated ranks verging upon that of a Master of wisdom. This coterie of personalities wielded an influence in the highest administrative posts throughout the T.S. world. They were looked up to as practically infallible (a quality the Mahatmas have always disavowed for themselves), and any question of their occult status inevitably led to the questioner being ostracized.

Is there any Theosophist who doubts that very strong pressure has been exerted upon members to further the Socialist programme; and that the name of the Theosophical Society has become very definitely associated with a political party in regard to India?

The Liberal Catholic Church has grown up in the midst of the Theosophical Society, and in spite of the protests of a considerable number of its members, has been constantly fostered; so much so, indeed, that the general public now believes the two bodies to be synonymous. The names of L.C.C. personalities with their high styled ecclesiastic titles, are to be found in most of the lecture lists of T.S. lodges, and if further evidence were needed, we Theosophists have (or had) a Messiah of our own!

Until quite a recent date there was always some new and startling psychic revelation on hand, and the excitement amongst Theosophists was intense. From one day to another one never knew when a new "Initiate", or an "apostle" would be announced; and when the phrase, "Dropped from the Ranks", stopped, the psychic T.S. was virtually dead.

Small wonder that the "highest minds" have gradually drifted out of the ranks of the T.S.! Serious students of the ancient wisdom have either left the Society or are rapidly making up their minds to dissociate themselves from an organization which is becoming increasingly devoid of Theosophy in any real sense.

Modern Theosophists have now become accustomed to skim the surface of things rather than to probe the depths, and in consequence they are acquiring a facility to "forget" rather than to profit by serious study. This is a thoughtless generation ; we read too much, only to forget what we have read almost immediately. The generality of modern people do not think at all, and in consequence they are at the mercy of the daily Press, the popular novel, and (if Theosophists) the fairy stories from Adyar. In our T.S. Lodges the same condition is prevalent. Lecturers are invited to come and address the members on all sorts of subjects unrelated to Theosophy, ranging from Birth Control to the "revelations", in Spiritualistic circles, from decaying shells of past personalities.

Most of these lectures are not worth the time spent on preparing them, and are not worth listening to. Do Theosophists know what Master K. H. said about Birth Control in the early days ? Commenting upon a book entitled *The Fruits of Philosophy,* he writes to Sinnett (*Mahatma Letters*, p. 405), "I have not read the work—nor ever will : but I have its unclean spirit, its brutal aura before me, and I say again, in my sight the advices offered in the work are abominable."

If Theosophists really aspire to serve Humanity, then they must first take themselves in hand. They have to obtain a genuine knowledge of the Truth, and to cease idle speculation which is merely a froth thrown up by the lower mind. Let our T.S. Lodges and members take up the study of the *Secret Doctrine,* a book which, Blavatsky said, contains more information concerning the ancient wisdom than can be assimilated by the race for centuries to come. The call to Theosophists is to specialize—know your subject ; become an expert ; lead the natural straight life which is at present "Occult" to most of us, and take your own medicine. Let others specialize in their own particular branches of wordly knowledge and exercise their lower manasic, illusory, speculative faculties to the full.

There are still left a few groups who are trying to stem the tide ; who by serious study and independent thought are endeavouring to keep their heads above the flood of psychism which threatens to engulf the Society, but they are few and far between. They are hopeful that some day the members of the T.S. will regain their sanity, throw over their self-styled arhats and initiates, dissociate themselves from bishops, priests and deacons, and get back to the work of forming a real universal fraternity on the lines laid down by the "Chiefs".

The group of T.S. Lodges associated with the Phœnix Lodge, London, is trying to stem the psychic tide in England. The members are making every endeavour to carry out what they conceive to be the Masters' programme, and they invite every person of sincere purpose to join forces with them in this work. Only by this means, they believe, can the T.S. be saved for future generations, and the Brotherhood of Humanity become an established fact.

# CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW. —ED.]

## A NUCLEUS FOR A MYSTICAL AND OCCULT LIBRARY

*To the Editor of* THE OCCULT REVIEW

SIR,—To many souls the world is full of seeming contradictions and confusions. Ages have passed, years have gone by, nations have arisen and fallen, and men and women have to a great extent misunderstood their proper relations to one another in the apparent ever-increasing growth of self-interest. Some of us have been either ignorant of, or have forgotten what true purpose in life really is Others of us have, at some time, in the attainment of partial truth and little knowledge found themselves quite incompatible with their material surroundings, and as it were, out of harmony with the world in general, and in deciding to give up a deeper search into their true inner environment, have induced, through misjudgment and erroneous conclusion, the thought of a certain "hopelessness" in their world outlook and have abandoned any further effort as useless.

Have you ever desired to read not one good book but a series of them ? This question does not refer to the so-called popular novels, nor the latest book of the literary club. Libraries give you access to books of knowledge. Now, to derive the best results for personal evolvement from the use of books, you must not waste your time and energy with those books of the kind which you later discovered did not give you what you were searching for, but you must know what to read. Libraries will always assist you in the manner of suggesting something to you, but quite frequently you find yourself merely at the right section or sections of books where your subjects desired are before you, and because of their number and your ignorance of their contents you are confused as to your choice, when as a matter of fact, if you knew what you wanted you would need no outside suggestion ; you could then choose your book and the next one after it, knowing positively that it was one of the best. And moreover, you would know that *a few* such books would certainly give you a part of the knowledge you were seeking and how to practise it, without recourse to hundreds of other volumes which often cause regret for the time and effort wasted in their reading and frequently a great deal of harm.

Have you not many times experienced a feeling of "I wish I really knew what to buy", as, in one of your pensive moods, you paused for some minutes in a book-shop ? It is a good thing to *possess* books yourself provided they are the right ones, so buy them. They are gems and jewels. You will be happy with your new-found knowledge, and the consequent uplifting feeling that comes from discovering a little more light. I mention the fact that you should buy books and possess them, not because you should not use a library, for libraries are the road to knowledge also, if you know what to borrow from them ; but because you will find it such a pleasure and convenience to refer constantly to books containing much real truth ; and in your resultant state of happiness you will find that you wish to share the knowledge found with others, and to those who are sincere seekers like yourself, you will have an additional pleasure in lending such treasures. Good books, by the possessing of them, will not make you selfish, but on the contrary will cause you to hasten to give some degree of enlightenment to some brother who needs it like you, and perhaps a great deal more. This applies to people of *all* societies and in every station of life, rich or poor.

There are many happy people on this planet in all states of humanity, and these people are not only the rich or half rich but they are the poor and the very poor, also. There are as many unhappy people among those who possess as among those who do not. Maybe you do not understand how this can be, but it is so. If you do not understand that it can be so, it is because you do not understand the actual nature of their unhappiness. One poor person's unhappiness may not be because of desiring possessions, and one rich man's unhappiness may be for want of knowing how to use his riches. Possessions, great or small, can be utilized for good, and it is for man to learn how to get a share of them in this life ; but we must know how to use them in the right way, or else eventually we are deprived of them.

The world is full of change; always has been and always will be. Man, therefore, must not stand still. He must change also. If you do not change yourself willingly and in the direction of your natural evolution, you change unawares and uncomfortably by living contrary to the force of evolution. The universe is harmony. You are harmony also, because you are part of it and also a small universe unto yourself If you find that your thoughts, ideas and actions are inharmonious, you must seek the path to harmonious thought, even if you have very little company. Company will not bring you harmony unless it is harmonious company. That is to say, company that knows the truth and endeavours to live it. You have heard people say, "Oh, he is very intellectual," perhaps because he has read a great deal ; but remember that reading is useless unless you try to practise that which you learn to be truth. There are thousands who have read much of the best literature : some benefit by it because they practise the knowledge they gain; others, and they are the majority, merely like to be known for their superior learning, and perhaps become proud in their attainments. They have read much, but they do nothing about it, either for themselves or for others.

Now you can begin to accumulate true knowledge by reading good books. You can learn many truths by this means, but you must also practise and live the knowledge and truth that you learn.

This is written to call your attention to a small list of books, selected from some of the best and most reliable authors. The compiler of the list is only acting as an agent for the dissemination of happiness and the finding of the TRUE SELF. The authors of these books are of many nationalities. The subject in these books is Occult Philosophy. Now something occult signifies to-day, and has done for many years since, something hidden. There is nothing really hidden; it is only called this by reason of many eras of ignorance during which time occult facts and practices were only known to the few. Now they are known to many. So get acquainted with them yourself. Occultism, to those who understand that in occult facts lie much truth and knowledge, is by no means hidden: it is an open truth, and knowledge is the fruit.

The list contains many different kinds of books: occult novels; works giving you the truth about life; preservation of your health. scientific training and development of your mind; expositions of causes and effects; applications of laws; and much true knowledge. The list comprises the names of about seventy books and their authors. The compilation was made possible through the author having been fortunate enough to visit private individuals owning some of the most selective books on the science of Occultism in Europe and South America. If anybody else had travelled in Europe or elsewhere and had been fortunate enough to make the right contacts, he could probably have compiled just as selective a reading as the one offered you now, if he so wished. The order in which they appear on the list is a suggestion and recommendation for the order in which they may be read. This is important, especially to persons who have read little on these subjects. To others, it is less important.

You will not find any of your favourite fiction authors in this list; but keep in touch with good light literature. It is a diversion which will rest your mind. None of the following authors are mentioned in this list, not because they are not some of the world's best authors, but because you are most likely familiar with them: Burke, Bunyan, Defoe, Dickens, Gibbon, Johnson, Lamb, Newman, Ruskin, Scott, Sterne, Swift, Darwin, Newton, Arnold, Frazer, Bennett, Shaw, Lodge, Steele, Balzac, Boccaccio, Cervantes, Kant, Goethe, Pascal, Rabelais, Rousseau, Zola, Dumas, Tolstoy and Voltaire, and many more modern authors. Please leave your mind quite *open* in the consideration of these books. The author of the list is not affiliated with any school, cult, sect or religion in his purpose, but loves and recognizes the good in all of them. The books are written by persons who understand the good in every creed and religion ; by philosophers from many parts of the globe, and by masters. Remember that in many countries of the earth, yesterday and to-day, publications of one philosophic school or another have come to your attention. There is a great deal of direct good in some of these schools, but there is also harm resulting from some of them, and *none* of them are *complete* without the student doing much outside reading of the right character. Can you distinguish ? And if you could distinguish or choose, do you think that any *one* of them would give you *all* the present known knowledge ? Such wide knowledge you must get yourself by effort and practice, from books that are jewels, and not from just any books. We will say, for instance, that all the books published on these subjects contain much good. The writer's intention is to have you economize as much as possible and not do much re-reading. One book may contain the contents of ten others ! Many people like to be labelled like a trunk when they go travelling. That is, they like to *be* a member of, or *belong* to one or more of the following groups, to the exclusion of searching any truth or knowledge in other groups of thought, with the resultant loss of what additional enlightenment they might receive from what they consider a *competitive* line of thought. All good schools of Philosophy contain much that is good, which is the reason, perhaps, that it is sometimes difficult for members of one school to perceive that there is much good, truth and knowledge outside of their own group. There is no room for pettiness, jealousies, arguments or feelings of superiority. Some of these groups of thought or practices are Brahmanism, Buddhism, Hinduism, Theosophy, Zoroastrianism, Hermetic Groups, Judaism, Muhammadanism, Spiritualism, Spiritism, Psychism, Psychological Groups, Magic, Hypnotism, Yoga Philosophy and many others.

All these schools of philosophy as well as *others* here unnamed had as their base occult knowledge, some of which is now very much a hidden knowledge, but a knowledge very clear, rational and understandable. You only have to commence your search for it. The books suggested explain the proper relation between these great subjects, and supply you with knowledge from them all. They are not "authoritative", but are books considered by occultists as a great contribution towards the attainment of the knowledge of that "something" which can never have any earthly objective authority.

Why is this list of books offered you ? Firstly, because if you go hunting for, or take casual suggestion of, books on occult knowledge and the many "isms", the pitfalls are numerous and great. For, as in any pan of "sifting sand", the precious metal has to be sifted. Secondly because there are to-day thousands of seekers of more light and knowledge, and most likely thousands of others who would like to be "seekers".

Find truth and knowledge *as well as* inspiration in your religion, and you have a true understanding of religion. You can then worship, and you will be surprised how effective it is. True understanding will keep you in good health, will build your physique, will develop your spirit, improve citizenship, and create a better nation. Remember this: you are not body *only*; in fact, only lastly and least. You are spirit, soul and body. Beware of advice, unless you know it is based on truth! Do you like music and the arts? Do you like trees and the smallest flower? Do you like animals? Are they not all like yourself, who are the greatest, beautiful expressions of the Deity? Everywhere you look, you find beauty, do you not? Well, see it in all things; it will help you. Say to yourself when you rise in the morning, when you retire at night and during the day, "I will find truth, knowledge and beauty". This dispels ignorance, makes you have compassion for their opposites, and gives you understanding, leading to a life full of love and happiness. Do you know that THOUGHTS, good or bad, change *you*, your face, your shape, your weight, and everything about you either for the better or the worse, according to your kind of thoughts?

If you wish to spend your money in taking *good courses* from brotherhoods or schools, that is good; but read everything reliable at the same time, to broaden your comprehension and soften your regard for such in them as may be found distasteful or limited.

The list contains also names of publishers, with their addresses where known. The publishers are in Europe, United States and India. Some books may be difficult to obtain in second-hand shops, but books will soon be available if the people demand them. Witness the books that have ten to fifteen editions or impressions.

If you buy some of the many abridged editions of these books or treatises on them, you may double your reading eventually. Ask for and buy the books on this list and those to which reference is made therein. Publishers will eventually have to re-publish many literary gems when you demand them.

Copies of this list may be obtained free on application by writing to the address given below and enclosing stamped addressed envelope.

J. BRAITHWAITE-LEWIS,
11, PALACE STREET,
BUCKINGHAM GATE,
LONDON, S.W.1.

## STIRRING UP THE MUD

*To the Editor of* THE OCCULT REVIEW

SIR,—It was an interesting and thought-provoking article which Dion Fortune contributed to the January number of the OCCULT REVIEW. She appears to sweep everything before her, and although there is a note of tragedy through the entire discussion, for any who have the virtues of trust and fidelity at heart, yet one cannot feel but that good must eventually accrue, though many may get bruised in the process; for only through controversy and fighting can the truth be gained.

Public attacks on spiritual leaders have curious and varied effects. Many hitherto keen students become disheartened by them and fall from the quest; they were clinging to false reeds, which, once swept aside, leave them to drown in the spiritual sea they have themselves created. Many of the other public will merely have their incredulity intensified, whilst some will become merely disgusted with the whole spiritual teachings, pointing to the leaders who cannot agree amongst themselves. Many members of the Order or Orders attacked will be harassed by a ghastly fear. Can they trust their guides? Is there anywhere an honest man? Does anybody know anything? A familiar experience this—to feel the ground suddenly cut from beneath his feet—for the experienced occultist! And yet how many fail to survive this common test! In short all these upheavals make a man take stock of himself. They make him ask: Am I sure of my ground? Am I relying on false props, or have I found my true centre? Can I be sure of anything and if so what? And as long as he keeps seeking an answer it will do him no harm.

All this is nothing but a weeding out and when it is done, occultism will sink back again into the invisible and be forgotten by all but a few select ones.

But what of the vows? What of the great and solemn obligations that have been betrayed in all this publicity?

Dion Fortune excuses herself on the plea that *somebody else* has already given away these secrets. That scarcely releases her from any obligation she may have incurred at some time, of her own free will. She speaks of the time being ripe for the public promulgation of the truths of Ceremonial Magic. She admits that she shrank from being the first to betray her obligations, but she admits herself willing and eager to avail herself of the betrayal of somebody else. She would hide behind his protecting body and pelt from a distance!

I am not attacking Dion Fortune; I know nothing of her beyond what she herself has written. I concern myself with principles only.

These secrets which are being given, or half given, to an unprepared public, she declares to be the identical system contained in the MSS. of one, McGregor Mathers, who bequeathed them to his beloved order of the G.D., and she has admitted frankly that all who obtained this information, to be found in the supposed MSS., did so by first taking a most profound and solemn obligation not to divulge that knowledge, nor even the source of it ! An obligation, if one is to believe what has been written on the subject, more solemn and binding than which it is impossible to take.

What are we to think then, of one who carelessly betrays this trust reposed in him ? What would any *Mason* think of a Brother who published the secrets of his Order, after taking the great and solemn obligation of the Craft ? If a man freely and voluntarily violates the most solemn obligation it is possible for anyone to take, would he not have rendered himself unworthy of the society of all who prize honour and virtue above everything else ? Could he ever be a reliable guide ?

And what of these "secrets" and those who acquire them, knowing full well, unlawfully ? Even our civil laws do not recognize proprietorship over stolen goods. It will be argued that these truths are not the property of any individuals. True, but once they are acquired at the price of a soul they lose something of their inner virtue.

Occult and mystical secrets, by their very nature, do not belong to the outer phenomenal world, though every now and again they go through an external cyclic airing ; but it is not at this time that the greatest activity is necessarily taking place. The tree, though slumbering to all outward appearance in winter, is busy preparing for the summer.

During this spiritual and psychic summer, many will no doubt burn their fingers, and many will be burnt as a result of others' malice and ignorance, but the damage will be comparatively small, and those who cast into the alembic the ingredients of hate and destruction will be burned up by their own poisons. Only the pure spirit can survive the heat.

With all this going on, where is an honest seeker to turn ? Shall he grab at the tempting fruits which, in the nature of things, place him in the position of an unlawful receiver ? Can he ever blot that spiritual fact out ? If he has not a great deal of knowledge, he may, by playing ignorantly with dangerous forces, either merely disappoint himself and discourage others, or if he is less fortunate, actually destroy himself.

He is up against a problem he will have to fight out for himself, by himself. His sincerity and ideals must be his guide and his only protection. He cannot take "sides" ; God is no respecter of persons, and the way is full of frauds and the self-deluded. As Dion Fortune says, the power in these things is not vested in a charter. This is true ; but if the seeker wishes to find honour and beauty and trust, let him think before he attaches himself where it is openly and flagrantly boasted that the violation of trust is their creed, and where the sign of the times is pleaded as warrant for so doing.

I merely take Dion Fortune at her own word. If she can justify herself in the eyes of others, as she has apparently done to herself, then she will have many followers ; for myself I feel drawn to the old school, which held that an agreement was sacred unless BOTH parties thereto permitted its cancellation.

It may be argued that McGregor Mathers had no right to demand a binding obligation. That is a matter between himself and the powers above. If a candidate takes an obligation freely and voluntarily, the fact that his chief had no right to bind him does not release him from his bond. But who is to say this much of McGregor Mathers ?

It has been admitted that the aforementioned MSS. contain real and potent knowledge, a true means of contacting the *Masters* ; and the *Masters* have always insisted on silence and for reasons which appertain to any age.

Quite apart from the question of desirability of giving out dangerous knowledge, it is impossible to overestimate the value, importance, and I would go so far as to say, the absolute necessity for that inner and perpetual discipline that the obligation entails. This secret discipline, a discipline that is never absent for one moment, is perpetually building up and concentrating inner spiritual forces, which are themselves necessary to the successful accomplishment of the work. These forces are one's inner implements or craftsman's tools. If a people, inoffensive and essentially idealistic, desire to remain quiet and unobtrusive, neither Dion Fortune or anyone else has a right to drag their names into the public eye.

Dion Fortune would have us believe that McGregor Mathers was not a good instructor. That his famous MSS. were a muddle and difficult to get any useful information out of. Whether this is true or not it is impossible for me to say, but it is a habit of one's spiritual teachers to give out information only in such a way that the recipient must do a certain amount of work himself, to gain any benefit. Rudolf Steiner said that tables and diagrams were only of service to him who had worked them out, and once he had worked out a table he had gained about all there was to gain therefrom. In spiritual development it is the effort put out that matters, so without knowing too much about the facts of the case, I am inclined to throw up a small defence for one who was undoubtedly a very brilliant man and a noteworthy scholar and authority on matters occult, and he was no different to many others in his methods of teaching.

But does this Order of the G.D. really exist still, or does it merely sound well to appear to know all about these mysterious folk ?

This mud slinging will be excellent in the long run ; it will cause others to ask themselves a few pertinent questions, which will require some answering. In the alembic, to put it alchemically, seethe and bubble the disintegrating forces of the Black Dragon, a chance here for some real alchemical work, for those who have the wit to grasp the opportunity.

M. M. S.

## "THE VOICE OF THE SILENCE"

*To the Editor of* THE OCCULT REVIEW

SIR,—The article, "Is Occult Anonymity a Weakness ?" which appears in this month's *Occult Review*, contains a serious error which must not be allowed to remain uncorrected. The writer states that "Master Hilarion impressed *The Voice of the Silence* upon Mme Blavatsky". Where the author obtained this information from I do not know, but most certainly not from Madame Blavatsky's own writings, for in the Preface of the book she gives the origin of this poetical and deeply mystical work. Let me quote her own words : "The following pages are derived from 'The Book of the Golden Precepts', one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me. . . . The work from which I here translate forms part of the same series as that from which the 'Stanzas' of the *Book of Dzyan* were taken, on which the *Secret Doctrine* is based. . . . . The Book of the Golden Precepts—some of which are pre-Buddhistic while others belong to a later date—contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task." She closes this Preface with the words : "In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterize the original. How far this effort has been successful, is for the reader to judge."

Further comment is needless.

Yours faithfully,  
IONA DAVEY.

# UNDER THE READING LAMP : A CAUSERIE

"SIR, every man has the right to his own opinion!" said old Doctor Johnson. I can hear his ponderous feet treading noisily down Fleet Street, while he addresses this sententious remark to the faithful Boswell. Though we may agree with his dictum, the worthy doctor's corrollary, that every other man has the right to knock him down for it, is open to question. I am prompted to these thoughts by receipt of a compact volume of 430 pages which fairly bristles with statements that rouse my argumentative faculties. It is entitled *Communication With The Spirit World* (Macoy Publishing Co. $3,) and the author is Johannes Greber, an ex-priest of the Roman Catholic Church in Germany.

He begins by asking "Is there for man a conscious existence after death ?" After narrating his personal experiences of spirit manifestations, mediums and séances, he gives an emphatic answer in the affirmative. No one who has thoroughly investigated the phenomena of occultism is likely to dispute that answer. But when Herr Greber commences to stray aside to other problems, I am forced to leave his company. He has received numerous messages from the spirits on theological, religious and philosophical questions. An example of the sort of thing which irritates is contained in the first message. He asks for an explanation of the nature of God. The spirit replies, "That is something which I cannot explain to you, any more than I can explain the cause of the Divine existence." Having given this sensible answer, our spirit soon forgets himself, and enters into a three-page description of God's powers, faculties, etc., including a categorical assertion that "God possesses shape and personality".

The real worth of this book lies in the autobiographical portion, where the author tells a highly detailed story of his psychic experiences. He was invited to attend a private séance in 1923, and accepted after much hesitation. The medium was a poorly educated boy apprentice, and the room was brightly lit, an unusual feature in these meetings. The boy soon became entranced, and the spirit control addressed the author "You have with you a written list of questions you want to put." This was quite correct, and soon came a series of strange incidents and verified prophecies which extended over many séances, and which gradually completed the conversion of the Reverend Greber into plain Herr Greber. He gave up twenty-five years service in the priesthood in order to become a spiritualist. He writes the account of his psychic experiences with passionate sincerity.

From this atmosphere of the séance room we rise into realms theosophical and truly occult with Dr. de Purucker's latest book. How helpful will *Occult Glossary* (Rider & Co., 5s.), be to many students! Imagine one who turns to it for help on encountering a difficult term like "Dharana", and who quickly finds the information, on page 48 : "A state in the practice of Yoga as taught in Hindusthan when the mind, or percipient intelligence is held with inflexible firmness, and with fortitude of soul, and with indomitable resolution, upon the object of investigation to be attained through this form of Yoga-practice." Oriental and occult "technical" terms have always been a source of despair to beginners, and sometimes a pit of misconception to the more advanced. Dr. de Purucker has rendered just that sort of service for which one hears so many people constantly asking. The hard metal of occultism and Oriental philosophy becomes malleable in his hands. He has put profound study, independent thought and clear expression into this volume.

*Occult Glossary* makes no pretence at being complete, but the 288 terms which it contains have been selected because they occur most frequently in theosophical and occult literature. From Absolute, Adept, Adi-Buddhi . . . down to Yogin, Yuga, Zodiac, these pages cover so large a field of inquiry that their usefulness to the serious student is indubitable. If the definitions are inevitably tinctured by the doctrines of that school of Theosophic thought which the author heads so illustriously, they are, nevertheless, written so as to invite the attention and respect of readers who may demur to certain points. The book deserves a cordial welcome.

Under the guise of an autobiographical novel, *The Pendulum of Fate* (C. W. Daniel & Co., 5*s*.), Mr. Robert Alexander presents some weird visions of other worlds and other times. The narrator takes a walk on Hampstead Heath, only to discover that he has taken a walk out of the confines of normal existence. Some interior faculty of seership suddenly unveils itself, and he perceives the buildings, meadows and people of Mars. The latter "were taller and slimmer than Europeans, and had light olive complexions". Following this he inspects one of the moons of Saturn and then Ganymede, largest of Jupiter's satellites.

The Ganymedans are far ahead of us in scientific discovery. Pneumatically propelled trains travel underground at incredible speeds. Ships move over the seas by the aid of a mysterious force which would seem to be purely psychical.

The writer's psychic visions take on a new orientation when, sauntering in Cheapside, he unexpectedly sees ancient London resurrected for his pleasure. He hears the tramp of Roman legions, the clatter of their chariots. Still further back in time he perceives the prehistoric land of Atlantis. The Atlanteans were cruel and oppressive; this eventually brought their downfall.

Finally he peers into the future: three fiery aerolites fall upon London; Australia begins to sink into the sea; great icebergs patrol the Atlantic and destroy liner after liner; England is swept by destructive cyclones; Tibet quivers like a jelly; monstrous tides rush around the globe and millions perish. With vivid pen Mr. Alexander writes the last pages—a graphic account of London in the grip of an eruption of lava, burning ash and roaring geysers. The modern Babylon is destroyed, and blind materialism, repellent selfishness and hollow pride receive their nemesis.

Advanced students of metaphysics and occultism will find in *Outlines of Indian Philosophy*, by M. Hiriyanna (Allen & Unwin, 15*s*.), the Indian solutions of familiar and difficult problems. Mr. Hiriyanna has treated his subject in an unemotional and academic manner, and never permits himself the luxury of a little enthusiasm. He writes with the utmost precision, and what he loses in warmth he gains in accuracy. He has the advantage of first-hand contact with his sources, since he was formerly Sanskrit professor at the Maharajah's College, Mysore.

Highly significant is his admission that "when the word 'psychology' is used in Indian philosophy, it should be understood in its original sense as the science of the soul, for its teaching, except in one or two cases, is based upon the supposition that the soul exists". Ancient European philosophy was just as spiritual, but the introduction of the scientific method changed its basis. A similar change has begun to penetrate Indian thought to-day, though how far it will proceed is problematical.

The earlier part of this volume covers the Vedic period, when the scriptures were composed, and when those valuable gems of mysticism, the *Upanishads*, were shaped. Roughly speaking, this period ended about 500 B.C. The following chapters touch on Primitive Buddhism, Jainism and the *Bhagavad Gita*. So careless were the early Indians of the passage of time, that they did not trouble to keep accurate chronicles, with the result that to-day only one date emerges unquestioned and acceptable. That date is the death of Buddha, which occurred in 487 B.C.

Mr. Hiriyanna believes that the six famous systems arose later; the most important of these were the Nyaya, the Sankhya, the Yoga and the Vedanta. The first is primarily occupied in logically proving that if anything exists, it can be known; that there is nothing unknowable. The second speculates upon the inter-relation between spirit and matter. The Yoga system is entirely practical and offers a perfectly scientific, if difficult, training whereby we may come to that higher knowledge which is discoverable when thought can be stilled. The Vedanta postulates that all selves ultimately dissolve into the One Self, which is alone eternal.

Many years of constant study have been distilled into this book, which will undoubtedly occupy an important position as a textbook on the subject.

A little treatise of much interest has been translated from the French manuscript of Professor Georges Meautis, *The Mysteries of Eleusis* (Theosophical Publishing House, 4*s.* 6*d.*), describes the existing Eleusinian remains, recounts their four-thousand-year-old history, and attempts to elucidate their true functions. Amid the majestic ruins which strew the face of present-day Greece, there stands a vast roofless structure of tumbling walls and broken columns. They are all that is left of the site where once the festivals of the Eleusinian Mysteries were celebrated in pomp and reverence under the ægis of Athens. Professor Meautis gives a large plan showing the layout of the entire sanctuary, to help us understand what went on behind its walls. I think the key to the whole problem of these ancient Mystery Temples was given by Plutarch when he wrote: "At the moment of death the soul experiences the same impressions as those who are initiated into the great Mysteries."

PAUL BRUNTON.

SPOOK CROOKS ! By Julien J. Proskauer. Member of International Magic Circle. Author of *Photographic Roguery*, etc. Illustrated by James and Howard Savage. London: Selwyn & Blount, Demy 8vo, pp. 288. Price 12s. 6d. net.

BOOKS of this kind are useful in reducing the field of deception open to fraudulent mediums. They should be written, however, with critical impartiality; by slashing out wildly, a too indiscriminate assault upon offenders, there is danger of slaughtering many innocent sheep along with the goats.

The stage magician, an adept in honest trickery, is not necessarily the best judge of the truly miraculous; unable to discover "how it is done", he is still apt to seek the solution in cunning imposture. As the conjurer artfully presents only one side to you, keeps what he does not wish to be seen against a dark background, so Mr. Proskauer, not of deliberate intent, but by the subconscious prompting of habit, adopts in his writing a similar method. When he slips up, so far as to admit there are at work sometimes unexplainable forces, quickly he covers this lapse with patter about "the hundred and one 'supernatural' things that fool the public". The Smithsonian Institute has issued an official pronunciamento unfavourable to astrologers, spirit mediums or fortune-tellers; which pontifical utterance, as if infallible, seemingly settles the whole question for Mr. Proskauer.

*Spook Crooks !* its author introduces to us as, "the first complete *exposé* of fortune-tellers"; on the last page of the volume, he modifies this claim by affirming that no book is large enough to hold the stories of all the damage wrought by pseudo-seers. In fact, we think *Revelations of a Spirit Medium* if not quite so up to date, treats of the subject more fully. It shows up some of the same fakes; for example, those of the Sun Worshippers. Read Mr. Proskhauer's *exposé*, it will entertain you; but do not imagine that he has disposed of all psychic phenomena as easily as he might whisk away some trifle from under a flimsy silk handkerchief.

FRANK LIND.

HE BECAME MAN. By Frederick H. Haines, F.C.I.B. Watford: The Pure Thought Press. Price 7s. 6d. net.

IN this book is given a description of the entire life of Jesus and His mission, as The Christ.

To review a book, written by a kindred spirit, especially if it is a good book, is not always an easy task.

The dust cover tells that "The spiritual audacity of this remarkable book puts it in a class apart from all others". I agree emphatically.

The author claims to have been inspired when he wrote about Jesus' unrecorded life. He must have been, or his version would be pure imagination. And here I come to a very serious aspect of the case; if one writes under inspiration, the entire value of the MS. depends upon the degree of holiness of the inspiring spirit, which no one man can guarantee.

On pages 159–160 the author makes a statement regarding personal magnetism which will be gainsaid by many of his readers. I agree only to a very small part of it, and may add that I have studied occult phenomena some thirty-five years.

I found Part III by far the most interesting.

The book should be read by everyone interested in the life of our Saviour.

L. B.

PLOTINUS ON THE BEAUTIFUL AND ON INTELLIGIBLE BEAUTY. Translated by the Editors of the *Shrine of Wisdom* and Thomas Taylor. London : *The Shrine of Wisdom*. Price 2*s*. 6*d*. net.

THIS is a translation of two sections of the *Ennead* dealing particularly with the neo-Platonic doctrine of Beauty, of which the main tendency perhaps is to unite the ideas of Beauty, Goodness, and Truth—often regarded as separate aspects of Reality—into a single concept. "We must investigate the beautiful and good, and the ugly and evil, by the same process ; and in the highest rank we must place the Beautiful Itself, which is also the Good Itself, of which Intellect is the immediate emanation and the first beautiful thing." The perception of beauty cannot be attained without a purification of the soul. "For he that beholds must be akin to that which he beholds, and must, before he comes to this vision, be transformed into its likeness. . . . Let each man first become godlike and each man beautiful, if he would behold Beauty and God."

The object of this publication is apparently to make the text of Plotinus' teaching available to advanced students of aesthetics and metaphysics, for if it were intended for the average lay reader we should expect to find a critical or explanatory introduction appended. It must be said, however, that the translation has such admirable dignity, rhythm, and clarity that even those unfamiliar with the subject might take pleasure in reading it, and not improbably be induced to pursue their curiosity further.

K. S. S.

THE HOUSE THAT FREUD BUILT. By Joseph Jastrow, Ph.D., LL.D. Author of *Character and Temperament*, etc. London : Rider & Co. Demy 8vo, pp. 255 (including Index). Price 7*s*. 6*d*. net

DR. JASTROW wrote as far back as 1906, in his work *The Subconscious*: "Characteristic of modern psychological method is its march upon the practical problems of mind" ; hence we are not surprised at his launching this critique of psycho-analysis. For that vast mass of doctrine proffers "a universal solvent of the elements of personality and an exegesis of the careers and entanglements of human, all too human, selves on happiness and salvation bent, to misery inclined." In his survey of *The House That Freud Built*, he does not set his *theta*, a black mark of final condemnation, upon the whole fabric ; he disapproves only of the absurd rococo embellishments, would demolish the extensive outcrop of jerry-built attachments. One must commend his censure, otherwise yield the last vestige of self-

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respect; since by the witness of *libido*, its evidence accepted, we are each of us, here and now, submerged in the mud and slime of a sort of Orphic hell; innocence is ejected from court, we are all, in varying degrees, nocents. It were preferable to uphold the dictum of Chrysippus that there is no root of evil in human nature.

The neurotic symptoms of psycho-analysis itself have, we submit, been too long in abreaction; a more violent catharsis is indicated as urgent. Yet we cannot concede all the tricks to Dr. Jastrow. To refer the multiple vagaries of "the subconscious" merely to fusion of primary with secondary function, and *dissociation*; to "phases and components in the total psychic stream", appears to us a meagre cloak to cover the body of facts—supplies no solution of the mysterious workings of cryptæsthesia. Also Dr. Jastrow is too bent on pillorying occultists and mystics, quite indiscriminately, in a narrow and unyielding biological cang.

Your acceptance of the verdict of this detailed scrutiny will be affected, in a measure, by your leaning towards the school of Charcot or Liébault. Howbeit, should the main structure of Freud's edifice remain, whatever part of it stands firm against the assault of Time, all the changeful winds of criticism, the master-builder is like to owe more to Dr. Jastrow than to pretentious and noisy jobbers in the psycho-analitic masonry. The importance of Dr. Jastrow's critique cannot be over-rated.

FRANK LIND.

PSYCHIC UNFOLDMENT. By William Gordon, D.D., PH.D. California: 2006 Argyle Street, Hollywood, U.S.A. Pp. 171. Price $2.00.

IN *Psychic Unfoldment* a concise course for mediumistic development is mapped out by the author, under the direction of astral teachers. He gives us rules for breathing exercises, certain suggestions as to diet, and outlines a "Philosophy of Life". As an aid to concentration, the attainment thereby to automatic writing, clairvoyance, and clairaudience, one is instructed to draw lines between dots, so as to form squares; fill a page with intersecting triangles; to write a dozen sheets of paper full of names of different articles, animals, vegetables, minerals, etc. This reminds us of our early efforts with pot-hooks and hangers, which produced, in our case, nothing more supernormal than a very physical back-ache.

Some of Mr. Gordon's advice may be worth following; but many of his suggestions seem really absurd, and a few of them are mutually contradictory. If your wife is refractory, beat her, he at one time amiably advocates; at another he warns us, "Never strike a woman; she will fight from the spirit world." Healing force, we are informed, comes from eating mutton; yet, "Cattle may not be killed; they are people." Fear can be overcome by gathering flowers and placing them in your room, though you must never have a picked flower on your conscience. We would recommend Mr. Gordon to unfold a sense of humour. "When bees gather around you," he rhapsodizes, "your thoughts are spiritual." Our friend has obviously never been stung by a bee. The reviewer *has*!

FRANK LIND.

ETHERIC VISION. Its Development and Use. By H. Desmond Thorp. London: Rider & Co. Pp. 158. Price 3*s*. 6*d*. net.

WHATEVER evil has followed from the Great War, it produced in its course one good result, and that probably its ultimate purpose; it caused a few persons to "reflect"; by which we mean, not merely to think, but the withdrawing from mental and physical restrictions in an endeavour to *face the light*. Which is what Mr. Desmond Thorp did, literally, when interned as a civilian prisoner at Berlin, he was driven first to introspection, then, from sheer boredom, to seek an escape from self. He found freedom by sky-gazing; the outcome of his activities in that direction being *Etheric Vision*—a contribution to science, no less startling than revolutionary; as he himself realizes.

Mr. Thorp asserts, with positive assurance, that "atoms, or electrons, or some form of pristine pulsating life can actually be registered by the retina of the human eye". Gazing into space, it is possible, he avers, given a background of clear skyline, to discern, by means of the naked eye alone, the movement of what he terms "eons", i.e., extremely small light particles. Whether there is any actual relation between these luminous bodies and the "ions" of physics proper, he is not prepared to say; what he does maintain is that, though unable in themselves to act independently, they may be and are used effectively by other entities as a coupling-link between the two states of existence. How the author of this arresting treatise was able to direct the movements of these "eons" so as to get seemingly intelligent responses; and how, finally, myriads of the sparkling bodies, twirling and spinning like veritable wheels of liquid fire, grouped and gradually settled down into a living semblance of his mother, makes enthralling reading. *Etheric Vision* is unique and a revelation.

FRANK LIND.

THEY DO NOT DIE. By Charles A. Hall. London: Williams & Norgate Ltd. Price 3*s*.

THIS is one of the many publications during the last few years on such themes to which a question mark seems the only adequate comment.

Praiseworthy as it is, this little book says nothing that has not been said, and better said, before. It has no new message to deliver, and is more like the private personal diary of a soul trying, by jotting things down, to convince itself of their reality than a publication intended for general reading.

Many of the author's convictions, announced as facts, are extremely controversial, though no attempt is made to support them by evidence. One such is, "*Will and intellect are of the spirit.*" Another, "*A realm of substantial, if imponderable, spirit pervades the realm of matter.*"

The word "substantial" seems queer in connection with spirit. Both Marcus Aurelius and "*the enlightened Shakespeare*" are corrected by Mr. Dale, though he says: "*I am with you, immortal Browning; with you all the way.*" This, at any rate, is a relief.

R. E. B.

# OUR CONTEMPORARIES

AMERICAN THEOSOPHIST (February). With a bright new cover and a more pertinent title, our old friend, *The Theosophical Messenger*, reappears in new guise. It still remains the official organ of the American Theosophical Society. . . . George Ragan gives an account of the progress of Theosophy in the Philippine Islands. . . . Clara M. Codd continues her interpretation of *Light on the Path*.

ARYAN PATH (February). Aylmer Maude provides an informative description of Tolstoy's beliefs and practices. It appears that the great Russian's religious opinions evolved considerably between 1879 when he wrote his *Confession* and 1902 when he wrote *What is Religion?* . . . J. D. Beresford makes a study of D. H. Lawrence, whom he knew personally. His final summing up is: "He may have been a poet and a man of genius by literary standards, but he had no remedy for the world's suffering nor for his own." . . . C. E. M. Joad contributes a brief account of some psychical phenomena he has investigated.

ASTROLOGICAL MAGAZINE (India) (December). The editorial is concerned with Horary Astrology. The erection of a map for the actual time when the question is first put to the astrologer is held to give a correct answer. . . . Dr. B. V. Raman writes on modern views of Biology as a preliminary to contrasting these in a future paper with the views of ancient Indian sages. . . . A consideration of sex and marriage, as influenced by astrology, is contributed by S. S. Iyer.

ASTROSOPHIE (January 21st). The editor speculates on the important place which mathematics will occupy in the future. From the occult standpoint he regards this as very significant. . . . M. J. Castelot writes on "The Knowledge of the Universe". . . . Dr. F. Rolt Wheeler continues his interesting course on the Cabbala. He deals in this instalment with the meanings of Geburah (Justice) and Tiphereth (Beauty).

BEYOND (February). Major C. C. Armitage writes on "The Cause and Cure of Depression". He believes that since machines have largely taken the place of manual labour and we cannot give employment to all, a change in financial and currency systems is essential. . . . W. H. Evans explains the difficult topic of Inspiration in a series of questions and answers. . . . R. McCorquodale writes on "Science and Reality".

BULLETIN DE LA SOCIETE ASTROLOGIQUE (January). Gustave L. Brahy contributes "The Planetary Influences in the World Crisis". This respected Belgian savant considers that crises must be the work of the more swiftly moving planets. He claims to have verified his theory by an examination of the period since 1820. . . . An unsigned paper deals with the influence of the moon on dreams and clairvoyance.

CANADIAN THEOSOPHIST (January 15th). Charles Johnston continues his interpretation of Patanjali's Yoga Sutras. . . . Cecil Williams quotes further references to Magic in the novels of Sir Walter Scott. . . . Joseph H. Fussell, Secretary of Point Loma Theosophical Society, gives some important information regarding the relations between William Q. Judge and Mrs. Tingley, and attempts to clear the latter's name of some imputations made by Mr. Neresheimer, a former co-worker. . . . W. Kingsland sends a letter criticizing Dr. de Purucker's concept of the Absolute.

CHARIOT D'OCCULTISME (February). Monsieur Volguine concludes his interesting series upon the application of the Tarot system to astrological practice. . . . Dr. de Rofia writes on the theme of Life. He is opposed to dreaming, to speculation, and to monastic seclusion. . . . R. J. Bost deals with the birthday horoscope, or "Solar Revolution".

CHRISTIAN ESOTERIC (February). Enoch Penn contributes "What the Bible Teaches". . . . An informative paper discusses the value of silence as an aid to health. "It is remarkable how few people realize that talking too much is an indirect cause of many maladies," says the writer.

DAWN (January). K. C. Kataria discusses "Prayer as an Asset in Business". . . . Sadhu T. L. Vaswani asks "Is Islam Intolerant ?" and answers in the negative. . . . In another paper Vaswani gives his thoughts on "Jesus and the Modern World".

EUDIA (February). M. Philippe Deleuil contributes an article on "Thy Will Be Done!" He regards this prayer as expressing the very essence of an initiate's attitude. . . . M. Paul Dessoy discusses the laws of Justice as working through Karma, and comes to the conclusion that "all actions, thoughts, words, motives and purposes have their repercussions on their author, that they write themselves in living matter in his aura, and that they constitute a weight which guides him back to earth until he has exhausted it".

INNER LIGHT (February). The Binah of the Cabbalists—Understanding—forms the subject of Dion Fortune's leading article. . . . "Practical Occultism in Daily Life" is another informative paper by the same writer. It contains the following statement: "The greater ceremonial methods are unsuitable for the use of anyone save a trained initiate, but there are many minor rites that can be used by anyone who can achieve a steady concentration. . . . J. W. Gibbon contributes "The Name Divine".

INTERNATIONAL PSYCHIC GAZETTE (February). E. L. Maas discusses the healing work of "Medicine Man", the African control of Mr.

F. J. Jones, who is working under the auspices of the Marylebone Spiritualist Society. . . . The editor prints a remarkably clear photograph of a full length materialisation of Agar, the Egyptian guide of Mr. Cyril Budge. The photograph was taken by flashlight during a séance at the Psycho-Physical Studio, London. . . . In an interview with Mr. Laurence Cowen, the latter emphasizes that Mrs. Meurig Morris' Sunday addresses draw an average of five hundred people, without any attempt to give clairvoyance.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (February). The well-known Italian medium Pasquale Eto, is the subject of a report by May C. Walker. The latter describes a séance held in the presence of a dozen distinguished people, when sealed handcuffs were taken off intact from the medium's hands. . . . Samuel E. Anderson writes on "Psyche the Immortal".

LUCIFER (February). Dr. Fussell in writing on Christian rituals remarks : "The early Christians had little or no ritual. They met in one another's houses for the breaking of bread, a simple meal which was afterwards elaborated into the complicated rite of the Eucharist. . . . C. J. Ryan deals with the signs of the zodiac to show their distinction from the constellations of the zodiac. . . . "Man a Citizen of the Universe" is the title of an interesting paper by Dr. H. T. Edge, who points out that through his subtler bodies man can range the solar system.

MESSAGE (February). The editor deals with the decay of religious faith in modern times. He writes : "Through the influence of time and association the religion of the present day has become rusty. But the remedy does not lie in discarding or banishing it but in reforming and remodeling it according to the present conditions." . . . Swami Sivananda continues his "Conversation on Yoga".

PENSAMENTO (February). A translation of the late Marie Corelli's *The Life Eternal*, begins in this issue. . . . Francisco Lorenz discusses the connection between man's breathing and his nervous system. He believes that the breath can be made a medium of spiritual development, when brought under control, and points out that the words of Jesus, "Receive the Holy Spirit," appear in the original Greek as "Receive the Holy Breath". . . . An informative article deals with the subject of Creation and Destruction in the universal sense, from an occult standpoint. . . . Another paper takes up the theme of the power of concentrated thought when applied to daily life.

PRABUDDHA BHARATA (February). First place is given to an unpublished letter of Swami Vivekananda, written to his English disciple, Miss Margaret Noble (Sister Nivedita). . . . "Can the Worldly attain Samadhi ?" asks Swami Turiyananda and answers in the affirmative.

. . . The editor suggests that the message which a troubled world needs to-day must deal with individual, social and national problems from the highest standpoint, namely, that men are inherently divine.

PSYCHIC NEWS (February). The paper prints a remarkable story of magnetic healing by a healer from England, Mrs. D. Blumenthal. One young man who suffered from a mental disease which baffled eleven doctors was cured in less than three months. . . . A sensational piece of psychic evidence has been produced by "Red Cloud", the direct voice control of Estelle Roberts. He brought a girl spirit who was unknown to the sitters, but who gave the full name and address of her living mother, together with a message to the latter. The editor has verified the message in every detail. . . . The attack on the bona fides of Doctor Lascelles and his medium continues week by week.

PSYCHICA (February). Monsieur de Vesme writes on "The Case of the Medium, Erto." He describes how this medium was examined at the Institute Metapsychique in Paris, and how suspicions of fraud on his part arose. The writer attempts to defend Erto against these suspicions. . . . The subject of Inspiration is taken up by E. Duchatel . . . Baronne Loringhoven describes an extraordinary dog which she possesses, who can answer questions intelligently by pawing an alphabet board.

RALLY (February). W. G. Hooper, Ph.D. writes on "The Order of Christhood". . . . The *Rally* Teachers' Conference report states that Mr. Ernest Hunt, who opened the Conference, emphasized that the aim of the teacher should be to attempt to draw upon the stored up subconscious knowledge of the pupil. Dr. Dodson Hussey said that the inferiority complex is not altogether bad, as it gives a desire to strive and overcome. Dr. Julia Seton contributes a paper on Realization.

REVUE SPIRITE (February). Paul Courquin contributes a sketch of Augustin Lesage, a little known genius, who lived a solitary life and felt himself to be guided by higher spirits. . . . Gaston Luce continues his criticism of Catholic eschatology. The detection of human radiations is the subject of an informative paper by Henri Mathouillot.

ROSICRUCIAN DIGEST (February). The Grand Secretary of AMORC describes a new colour-organ installed in the headquarters at California. . . . E. J. Walters writes on "Freedom : the Soul Needs Opportunity for Adventure". . . . An interesting reprint gives the arguments used by David Hume against the reality of Personal Identity. There is much that is reminiscent of Buddhistic psychology in his writing. . . . Frater T. Kimalehto writes on "The Secret of Numbers".

SCIENCE OF THOUGHT REVIEW (March). The editor writes on the great problem of willing co-operation with life's experiences, the distasteful ones especially. . . . Richard Whitwell, in "The Script of God", emphasizes the importance of the frame of mind in which a study of the Bible is approached. . . . Kate Simmons writes on Divine Attunement. . . . Leonard Pocock contributes some thoughts on Obedience as a key to the deeper realization of life's meaning. . . and Minna Bluebird is responsible for the "Woman's Page" section.

SERVICE (Winter Quarter). The editor writes: "We cannot complain that Providence or Nature has neglected us—it is the will to Brotherhood and co-operation that must be stirred.". . . Prof. Grillo, himself a scientist, writes on Vivisection and concludes that "no human advantage can excuse the cruelties perpetrated upon innocent helpless animals under the pretext of science".

SPECULATIVE MASON (January Quarter). John Wheelton, P.M., writes on "The Dionysian Artificers: their Influence on Syrian and Modern Freemasonry." He suggests that the secret order of architects who built the temple of Solomon were members of a Mystery-order which was under the tutelage of Bacchus, before that worship declined into mere revelry. . . . "The Sacred Name and the Light" is an informative paper by John Lloyd, P.Z. which points out certain Masonic parallels found in old Welsh manuscripts. . . . The serial publication of Carl von Eckarthausen's "Kosti's Travels from the East towards the South", continues in this issue. The book was written in 1795 and is now translated by M. Binns, P.M.

SPIRITUALIST (February). The editor discusses the topic of Biblical inspiration and says: "The idea that all in the Bible is of equal worth cannot possibly be accepted. . . . "Your Greater Self" is the subject of an interesting unsigned article. . . . Al. L. Wareham asks "What is Spirit ?" and suggests that God manifests not only through matter but *as* matter. . . .

SURVIVAL MAGAZINE (February). The reappearance of Katie King, the spirit who so frequently materialized at Sir William Crookes' séances, is the subject of an article and photograph. . . . Ronald McCorquodale writes on "The Theories of Psychic Researchers". He develops his theme historically, and concludes with the latest pronouncement of Sir Oliver Lodge. . . . Ursula Bloom makes a plea for simplicity, and for a return to the innocent pleasures of rural life.

THEOSOPHY (February). "The Pursuit of Self Knowledge" is the title of the first article. This asserts that there is in every man a kind of knowledge which does not depend on memory, experience, or logic. This is the knowledge of the spiritual self. . . . "Studies in Karma" takes up in this issue the secret gallery of mental images which all of us carry constantly. . . . The occult nature of the earth's poles is dealt with in "Science and the Secret Doctrine". . . .

THE ARYAN PATH

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## EDITORIAL

A PHRASE that is frequently in use in occult circles is "mixing the planes", and has reference to the tendency of the beginner in psychic unfoldment of failing to discriminate between astral visions and physical plane "realities". Not that one need necessarily be any more "real" than the other. The trouble implied in the use of this phrase comes from the attempt to apply to dense physical matter similar laws to those governing the subtler realms, where the objective universe is more responsive to impulses from within than is the case in the world of everyday life.

But this tendency to err works both ways. Perhaps more easily still does the arrival "on the other side" apply to the astral plane the laws governing the physical plane which he has recently left behind, as witness the material nature of many of the spiritualistic records purporting to emanate from men or women who look back from the astral plane and endeavour to pass along a word for those whom they have left behind in the physical body.

A remarkably clever and intriguing story in which this tendency to "mix the planes" figures prominently is *Julian Grant loses his Way*, recently published by Heinemann's. So cleverly has the author contrived his plot that unless the reader is definitely alert and on the look-out for the point where physical plane "reality" ends and out-of-the-body experiences begin, that it is possible to reach the climax of the story without discovering the fact, only to learn, with a shock, that Julian Grant has all the time been "dead". Mr. Claude Houghton has in this case written an outstanding novel which takes the form of a study in human perversity—rather than perversion. Julian Grant does indeed lose his way, misled by his supreme egotism. The choicest flowers of human life are wantonly plucked and trodden under foot to satisfy what ? Merely to feed the sense of power, with which the protagonist of this story apparently becomes intoxicated. Those, however, who are looking for a worth-while novel should make a point of asking for *Julian Grant loses his Way*, and read it for themselves.

## BROTHER XII LOSES HIS WAY

Julian Grant is only one amongst countless instances of men and women who have "lost their way". The very title of the novel brings to mind the case of another. Brother XII, whose career, as brought to light in the course of a recent lawsuit in British Columbia, bears testimony to the mental chaos to which that man may be reduced who fails to discriminate between the voice of the Higher Self and that of the "great Ensnarer, Mâra". The history of occultism provides all too many instances of wayfarers who, having set foot on the Path, have strayed into the wilderness and become lost (for one incarnation at least) to their fellow pilgrims. Little need is there to cite a list of cases. One has only to look around to see for oneself. And in citing the instance of Brother XII the intention is not so much to provide an "awful example" as to show how easily the well-intentioned may be beguiled into losing their way. For having personally known Brother XII for upwards of a year—a year of close association—the present writer is convinced that his escapades were not entirely the results of malicious deception of others : he was himself deceived, and in his wake he has left a quantity of human wreckage in the shape of those who all too trustingly followed him.

Black magic, guns, and gold feature in perhaps the most amazing case that has ever come before a Canadian court. The plaintiffs were prominent members of The Aquarian Foundation, a fraternity organized by Brother XII at Nanaimo. The case for the defendants, Brother XII and his "spiritual companion", was undefended, neither being present during the proceedings in court. Up to the time of writing they are still missing, having vanished into that obscurity from whence they sprang.

The idea of The Aquarian Foundation had its inception as far back as 1925. Towards the end of that year Brother XII made the acquaintance, by correspondence, with the Editor of THE OCCULT REVIEW, as a result of which some noteworthy contributions from the pen of "E. A. Chaylor," as he chose to call himself, made their appearance in the pages of this magazine e.g., *The Shadow* in May, 1926, and *The Tocsin* in July, 1926. As a consequence a run occurred on the issues in question, which have been in more or less constant demand ever since. As they have long been out of print, it has been considered worth while to publish again at least the shorter of the articles—*The Tocsin*—in the present number.

In face of the evidence afforded by only this one contribution, it is difficult to deny that Brother XII then foresaw more or less clearly the period of chaos through which the world is at present passing. Whether the nadir has yet been passed is a matter for the prophets to determine.

Personal acquaintance with the writer, which followed quickly on the heels of the initial correspondence, brought to light the fact that Brother XII was the son of a South of England clergyman. For many years he had been a keen student of Theosophy and Occultism, while a mutual devotion to the teachings of *Light on the Path* proved to be a strong binding link between contributor and editor. Brother XII, in fact, claimed to be a "personal chela" of the Master who was responsible for the inspiration of the little classic of occultism which was given to the world through the instrumentality of Mabel Collins. Brother XII even went so far as to say that, subject as he was to attacks of angina pectoris, which complaint was liable to carry him off at any time, he had, like H.P.B., been "patched up" in order to fit him to undertake a mission for his Master, the details of which at that time were not yet entirely clear.

### THE AQUARIAN PLAN

One of the first steps towards the fulfilment of that mission was the publication of a book entitled *The Three Truths,** a little work which bore witness to many hours of deep meditation on the teachings of Theosophy. This was followed in due course by *Foundation Teachings* and *Unsigned Letters from an Elder Brother.*

Gradually, details of the plan inspired (or hatched) in the mind of Brother XII, took shape. The idea of The Aquarian Foundation was worked out in detail. Closer acquaintance with the "chela", however, served to awaken suspicions of a latent wildness and instability which, to say the least, were disconcerting. As a matter of fact, efforts were made on the strength of certain representations to get him certified as insane. Whether these efforts were successful or otherwise is a matter of conjecture; but the fact remains that at this juncture Brother XII left England for British Columbia.

However, some time before this stage, a difference of opinion in regard to a question of ethics had served to make something of a breach between Brother XII and the present writer. The former, convinced that within the comparatively brief period of some twelve months, European civilization would be reduced to a state of anarchy, urged the Editor of THE OCCULT REVIEW to "get while the going's good". Apart from the question of inherent improbability, the rôle of a rat leaving a sinking ship was not sufficiently attractive to make any appeal; indeed, rather the reverse.

Before Brother XII left, however, an incident occurred which may be of some interest to the student of occultism. On being brought in contact with another sensitive, whose books at the time were making their influence felt in certain quarters, it was discovered, to their mutual suprise, that each had "recovered" clairaudiently part of what was claimed to be an ancient Egyptian "Invocation to Light". Word for word the scripts were practically identical. Unfortunately a copy of the fragment of ritual is not at the moment available, or it would be included at this point. From what physical source, if any, the invocation was gathered, has not up to the present been discovered. Both sensitives claimed to have effected the "recovery" entirely by psychic means.

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* A few copies still available from THE OCCULT REVIEW Office at 1s. each.

In the early days of his "mission" the "chela" was manifestly sincere, even though inclined to be fanatical. He was unsparing of himself, and begrudged neither time nor labour for the cause he had at heart. Up to the time he left England, however, his efforts had been attended by only moderate success. When he arrived in British Columbia, after having persuaded some English followers to accompany him—amongst them Mr. and Mrs. A. H. Barley, once prominent figures in London Theosophical circles—his labours began to bear fruit. Mr. and Mrs. Barley had already sold out their holdings and sacrificed property and securities in order to throw in their lot with Brother XII. Thereafter came a procession of well-to-do patrons. The contributions of one alone, Mrs. Mary W. T. Connally, are stated to have amounted to over 500,000 dollars ; and in the case just concluded, judgment was given in full for the lady in question, being possession of the group of islands acquired by Brother XII for the Foundation, 25,600 dollars in cash, which she had given, in addition to the worth of the islands, and 10,000 dollars personal damages.

A notable figure amongst the erstwhile supporters of Brother XII was the well-known and promising novelist, Will Levington Comfort, whose work for Theosophy and Occultism was much valued. It has been stated on good authority that disillusionment and disappointment in regard to Brother XII were responsible for hastening the death of Mr. Comfort.

### THE FALL OF THE CHELA

Although it is not for anyone to pass judgment, it must be admitted that signs were not wanting that "the giant weed" was strong, though lying fallow at the time in the heart of the "chela". As often happens, a trifling incident afforded a clue to the state of affairs existing "behind the scenes". Elated with a minor success while staying in England, Brother XII appeared to be somewhat disappointed with regard to a lack of responsive enthusiasm on the part of the present writer. Turning to him, the "chela" said, "You should tell yourself, you're IT." Obviously this counsel was born of the inflation of his own personality to which success had given rise. The success which attended his efforts would not have been his had not the power of the Lodge been behind him. That the edifice he had begun to erect collapsed about his ears was due to the fact that this support had been withdrawn. Why it was thus withdrawn becomes only too glaringly obvious in the light of what transpired.

A sketch of the meteoric and sensational career of Brother XII since leaving England will serve to show how far he departed from his earlier ideals.

Brother XII, then, having collected his twelve brothers and the nucleus of a following, began to suffer from what is colloquially, picturesquely, and aptly described as "swelled head".

From the newspaper accounts of the evidence given, it appears that while he had given out in his earlier writings that the purpose of the Aquarian Foundation was the creation of a spiritual centre where brotherly love and absolute unselfishness and equality would reign, every accepted member was warned against the other disciples, thus instilling suspicion in each one. In place of the quiet life for which their earlier associations had been sacrificed, aged women, it is stated, were compelled to labour for long hours in the fields; husbands were parted from their wives; and food was of the scantiest.

At a comparatively early stage of the proceedings, Mrs. Wilson, who accompanied her husband to Nanaimo, had occasion to resent the intrusion of another woman. Already Brother XII showed symptoms of suffering from egomania. He succeeded in convincing the wife of a New York physician, a Mrs. Baumgartner, that she was his spiritual affinity, and nothing less than a reincarnation of Isis, while the "chela" himself was an embodiment of Osiris. It had been ordained, he declared, that they should be the parents of Horus, the leader of the New Age! Here, of course, were the beginnings of an insurrection, as the result of which the deluded Mrs. Baumgartner, her home broken up, her hopes and ideals shattered, eventually became insane.

Still further signs of mental degeneracy on the part of Brother XII began to manifest themselves; for, in spite of this first "affair", he introduced still another woman, a Mrs. Skottowe, and under the romantic names of Amiel and Zura de Valdes, the couple tried to rule the Settlement with a rod of iron. Having descended from bad to worse, Brother XII, it is said, formed a habit of cursing and swearing at the hapless disciples, with Zura forming an able second. Indeed, one of the members, Mrs. Crawford, declared that she stormed and cursed as though insane.

## A LIFE OF ADVENTURE

A master mariner, Brother XII, with his companion, Zura, in 1930 achieved the remarkable feat of sailing down the Pacific coast, and then across the Atlantic to England, and back again, in a fishing smack, converted into a yacht. The smack, by the way, on its return, evaded both quarantine and Customs, and lay in a small harbour in American waters, while "Zura" and "Amiel de Valdes" came home on a launch. They then "ordered a tug to go after the smack, and this was towed to de Courcey, where mysterious packages were hidden, after which official entry was made at the Customs House at Nanaimo."

As to the nature of the contents of these mysterious packages one may shrewdly guess. For it seems, from the evidence given, that Brother XII, or "Amiel de Valdes", had fortified the islands as for a siege. A case of rifles and a thousand rounds of ammunition were brought in from Edmonton, Alberta. There were five main forts, from which the guards could repulse invaders ; while the basement of the Brother's own house was also fashioned for defensive purposes. But for the plight of the misguided members of the community, proceedings such as those described smack of Gilbert and Sullivan comedy, the title of which might well be "The Pirate's Lair".

Add to this the testimony of Mr. Roger W. Painter, who was instructed to remove by occult means, the Attorney General for British Columbia ; the Minister for Education ; a prominent Vancouver barrister ; and a wealthy Californian couple, and—apart from the queer nature of the "brotherhood" practised by Brother XII—doubts inevitably begin to arise as to the soundness of his mind.

## THE GOLD-FILLED JAM-JAR

A more amusing instance of the childishly theatrical mystery-mongering propensity of the "Brother" is afforded by the evidence given by Mr. Barley. Just before Brother XII left on his adventurous trip to England, he appeared mysteriously at the house of Mr. Barley and handed over a small but heavy parcel wrapped in a towel. Mr. Barley was admonished to take great care of it, and it was accordingly put into a place of safety without further examination. Later on, Mr. Barley received a letter from the "Brother" stating that the package contained gold, and instructing him to put it in a jam-jar, and to fill the jar with paraffin wax. A box was then to be made to hold the jar, and the whole lot to be sunk in the cistern of Brother XII's house. This was duly carried out.

Meanwhile, the lives of those who were at the tender mercies of "Zura" and "Amiel de Valdes" were anything but peaceful. It was an almost daily occurrence for Zura to call down the wrath of the gods upon the heads of the unfortunate Aquarians ; and no one could guess when Zura was liable to explode ! When she did so, her language was "ready, rough, and ruthless". And so things continued until human nature could stand no more, and the breaking point was reached.

Viewed in perspective, the actions of Brother XII exhibit a rapidly accelerating declension from grace. The germs of egomania appear to have fructified all too rapidly. The more or less innocent leaning towards a love of mystery and effect grew rapidly to alarming proportions. For is it conceivable that his melodramatic acting could be the product of anything but a mind dangerously unbalanced ? How otherwise account for the sensational "stunt" of crossing the Atlantic in a tiny fishing-smack when, presumably, the funds of the Aquarian Foundation would have been legitimately at his disposal ? How otherwise account for the love of high-sounding names, such as "Amiel de Valdes" ? How account for the fortifications of the settlement after the style of a medieval baron ? And the succession of spiritual mates ? A monarch of mere tinsel, bereft of the power of the Lodge which apparently was at his disposal in the first instance, little wonder that his "subjects" rebelled !

It is easy to be wise after the event ; but the wise ones should in turn beware of censoring too hastily those whose zeal for practical brotherhood was in excess of their powers of discrimination. Rather should one pause to admire the sincerity of those who proved ready and willing to stake their all on the chance of realizing their ideals. Not everybody would be so much in earnest. Those, however, who are so placed as to be in a position to render financial assistance in communal schemes, however idealistic in character such plans may be, should not scruple to safeguard themselves by every means in their power against the results of possibly misplaced confidence.

## FAREWELL BROTHER XII

Brother XII started on his occult career with promise, and subsequent events would have shaped themselves far differently had he remained more faithful to the highest and best within him. Although it was impossible to agree with every detail of his teachings, his earlier books breathed sincerity and charm. Judged merely by his writings, Brother XII was an inspiration to renewed endeavour, to more unselfish service. He might have done much ; but, alas, he proved unequal to the task. His very success brought about his undoing. Not for us to measure his guilt. Brother XII has lost his way. We can only mourn one more soldier "fallen from the ranks". Let us do so in all humility ; for who knows but that it may be our turn next ? Have we ourselves no weaknesses upon which the dark forces may work with deadly sublety to our undoing ? And may we not with advantage remind ourselves, in face of recurring instances of failure following initial success, that "There, but for the grace of God, go I ?" And finally, what further vindication is needed for the rigorous demands of true occultism, that the ethical standards of every chela should stand the most stringent tests ?

So farewell to Brother XII. And may the experience of the thousands who came beneath his influence strengthen their determination, rather than deter them from seeking the true "City of Refuge"—the peace within, rather than any organized Centre on the physical plane.

THE EDITOR.

# A STUDY OF MYSTICAL RELATIVITY

By MAJOR-GENERAL J. F. C. FULLER

## (II) The Source of Mystic Power

IN Part I, I pointed out that, whilst in the last century science was opposed to religion, in this present century, though still opposed to extreme orthodoxy, it is leading a large number of non-orthodox and yet truly religious people towards a new spirituality, and that through probing the mysteries of this world, each discovery brings us to a greater mystery behind it.

I quoted at length from a noted physicist—Sir James Jeans, who more clearly than most scientists has explained to the layman those mysteries of the outer world which I believe to be the threshold of the inner. Physics here halts, it can guide us no longer. On the threshold we must engage another guide—psychology, and I use this word in its literal meaning : the reasoning, not of the mind, but of the soul. Yet before I ask this guide to lead the way, I would first like to set down certain speculations which I think will make the whole question much clearer to the reader.

The foundations of these speculations are scientific. I want to make this point clear, as my object in this study is to show the influence of science upon religious revival. My starting point is, that the universe is a continuum which exists as a thought in the mind of an Eternal Spirit. As I explained in Part I, this universe is only known to us in the form of rational symbols, and the existence of the Eternal Spirit is the logical deduction from these symbols.

Now to begin with, I will assume that by some process, which I will examine later on, a man can transcend his reason and enter a super-rational state of consciousness, and, so to say, attain a four-dimensional power of reasoning. What will then happen ? He will sense and understand the continuum as clearly as he appreciates and understands the three-dimensional world in which he lives—the world of space.

He will see that this old, or three-dimensional world, the world of common non-scientific thought, is but a surface of the new four-dimensional one, and seeing this he will be possessed of so vastly higher an understanding and knowledge that the new world will become *the* reality to him, and the old world will dwindle away into a shadow, or reflection, of it. In fact, the whole of his experiences will, so to say, be turned upside down. What was tangible to him before will become unreal, and what was intangible—real.

Let me explain this by taking a simple example. But first let me make certain that the reader understands what I mean by a world surface. A mathematical line—length without breadth or depth, may be called a one-dimensional world; it is a boundary, or surface, of a two-dimensional world, a mathematical plane which has length and breadth but no thickness. In its turn such a plane is a boundary or surface of a three-dimensional world, a mathematical cube, which possesses length, breadth and depth; consequently it follows that such a world is a boundary, or surface, of a four-dimensional world, possessing length, breadth, depth and a fourth direction which we are unable to fathom, and which the scientist believes is what we call time. Now as to the example:

Suppose that in place of living in a world of three dimensions we lived in a world of two dimensions—a plane surface—then we could only explain the nature of a three-dimensional world in terms of mathematical symbols. By mathematics we could discover the number of plane surfaces, lines, points and angles a three-dimensional figure would possess, but having no conception of the meaning of volume, it would be impossible for us to conceive of its shape or make a sketch of it. The mere fact of lifting something up from a plane world would be as great a physical miracle as if in our existing world we were to turn a tennis ball inside out without breaking it. Yet in a four-dimensional world to turn a tennis ball inside out would be as simple an operation as picking up a match-box from a table in our existing world.

Thus it would come about that a being in a two-dimensional world, could he attain to three-dimensional consciousness, would become a god to his two-dimensional brothers; yet a god who could explain the three-dimensional world which his supernormal consciousness had revealed to him only in symbols; because, to explain anything, he cannot help falling back on his two-dimensional reasoning and language. The most curious thing would be that, from his three-dimensional point of view, his normal two-dimensional life would appear to him not as a reality but as a mathematical symbol, an equation, almost an illusion—a mere shadow of his three-dimensional experience. A plane surface, his entire plane world, if cut up, could, so to say, be crammed into an ordinary match-box which at the end of this operation, even if it took an infinite time to accomplish, would be as empty as it was at the beginning. It would be like shovelling shadows into a sack.

Now if the scientists are right, and we are in fact living in a four-dimensional world, then it follows that each one of us is, in a hidden way which we cannot grasp, a four-dimensional being, possessed of a four-dimensional body and consciousness which we cannot appreciate any more than a caterpillar can realize itself as a butterfly. As far as we know we cannot dematerialize our bodies and so take on four-dimensional forms, but we know that we can still our thoughts, and this undoubted fact leads to the suggestion, that by completely stilling our thoughts we may be able eventually to obliterate, as it were, our normal consciousness, and so create a void, or vacuum, into which our latent four-dimensional consciousness will rush, expand, and eventually fill up.

I hope I have made this point clear. The whole process may be compared to syphoning water out of a bottle ; as the water is sucked out so the air is sucked in. The bottle full of water may be compared to the normal, or caterpillar stage ; the sucking out of the water to the suppression of the normal, or chrysalis, stage ; and the bottle full of air to the super-normal, four-dimensional, or butterfly stage. The bottle throughout, that is, the normal body, remains the same, just as the substance of the caterpillar, chrysalis and butterfly remains the same ; only that which is in the bottle is changed, and what is in the substance of the caterpillar is changed. This process of changing the inner life within the shell of the material body, constitutes what I mean by psychology—the reasoning of the soul.

Now a moment's thought will reveal to us that in a way a caterpillar is a two-dimensional creature, spending its life creeping over plane surfaces—leaves ; whilst a butterfly is a three-dimensional one which, when confronted by caterpillars, can accomplish miracles—it can fly from flower to flower.

This attainment to the miraculous life is the aim of every religion, which I have symbolized in the life history of the caterpillar, the chrysalis and the butterfly. In conception the only difference is, that in place of entering the continuum of the scientists, which may consist of four, five, six, seven, or more dimensions, ultimately the butterfly, through a process of unbroken metamorphosis, will transcend them all, to flutter into the mystic garden of the Eternal Spirit and become one again with its Creator—the Great Thinker.

Though here I must rely on speculation, I do not think that it is irrational to suggest, even if only as a hypothesis, that irrespective of the number of dimensions the ultimate continuum may contain, each is a manifestation, a truer and more complete realization of the Eternal Spirit to the one found in the dimension below it, and the whole, even if their number is infinite, is, as it were, Jacob's ladder reaching up to heaven—the Supernal Eden, the Garden of God. That each round in this ladder; that is, each dimension surmounted is a step nearer to Divinity—that each in its way is a Platonic cave, in which, when we know how to turn away from its shadow show, we attain to a higher consciousness of the Eternal Spirit—the Divine Essence of all things.

This hypothesis is not of my imagining. It is probably as old as religion itself, certainly as old as the ancient wisdom of India; for in the Upanishads, and the sacred books of the Yoga philosophy, the guide who can lead us within the mystical temple is fully described.

When, a good many years ago now, I was in India, I met a number of Indian mystics and yogis (incidentally "yoga" and our word "yoke" are both derived from the Sanskrit word "yug"—to join). Many of these men were charlatans, but a few were undoubtedly genuine. Their philosophy, put very simply, is as follows:

The world in which we live is an illusion, or shadow (called Maya) when compared to the Real, or Spiritual World—the world of the Atman, or Divine Essence. In every man there is an atman, so to say, a particle of this Essence, the existence of which remains latent so long as we exercise our normal consciousness, but which, when we are able to suppress it altogether, becomes potential in the form of a higher or super-consciousness (called

Samadhi) in which is reflected in its full glory the perfection of the Atman itself. The Yogi says: Normal consciousness is like a pool of water agitated by many winds. In it the sun (symbolic of the Atman) can be reflected, but only in the form of flashes of light, its true form being obscured until the water is stilled by a suppression of the winds and breezes, which are man's ever-changing thoughts.

In this philosophy there are seven stages of attainment, the first six of which are concerned with a stilling of the normal consciousness, and the seventh with the absorption of the human soul into the Divine Essence. The fundamental principle in this mystical yoking of the one to the other is meditation, or a turning of the consciousness away from the shadow play on the wall of Plato's cave, and directing it inwardly upon that particle of the Divine Essence which is in all of us. To the Yogi, man's life is the cave, the exit of which is within himself; for his soul is its key. Hence deliverance from this cavern of illusions can be attained only through personal endeavour.

Thus far in my argument, there would appear to be no incompatibility between the latest scientific theories and this ancient wisdom. In fact, it would seem that God works in a mysterious way, and that in some incomprehensible manner we who have strayed from the path of the spirit are being led back towards the threshold of his temple by the light of modern science.

Thus far my hypothesis; but unless I can marshal a number of facts in support of it, it will prove of no great value. I will, therefore, turn to the various religions and will show that, in spite of their many differences, they all possess a common denominator; that is to say, they are not, as they so often are supposed to be, distinct cults, like the separate and distinct atoms of past scientific thought, but manifestations of one spiritual energy.

To discover this common factor we must examine the lives of the masters of religion, and not the doctrines of their followers. Further, we must keep clear of the symbolic language these masters made use of in their attempts to explain themselves.

First, I will take three religious masters known to all of us—Buddha, Christ and Mahomet. What is there common in their lives? The first was born a prince; the second, the Son of God to the orthodox, and the son of a carpenter to the unorthodox;

the third, a camel driver. As different as their worldly occupations were their characters, intellectual attainments and the religions they founded. Yet one thing in common we find in the lives of these three men, namely, what I will call the "Great Omission". There was a period in the life of each of these masters in which he vanished from the world and fructified his soul; that is, each entered what I have called the chrysalis stage, and only after passing through it began to preach a new religion.

Buddha, for a number of years, sat under a bodhi tree. He meditated upon sorrow, and gained such stupendous spiritual power over humankind that he founded one of the great religions of history. Christ, brought up in poverty, from the age of twelve to that of thirty, disappeared from the world; but through baptism and prayer, as we are told, "the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, 'Thou art my beloved Son; in thee I am well pleased.'" Mahomet at the age of thirty-five retired into a cave and there was visited by the angel Gabriel, the symbolic messenger of God, and he emerged from it an illumined religious master.

Is this "Great Omission", this negative period of existence, which is a blank to us, only a coincidence in these three lives? The answer is "No!"; for an examination of the lives of the lesser masters will show us that this is beyond doubt. Mose, disappeared into the land of Midian, met there the seven daughters of the priest of that country, resided with Jethro their fathers tended his flocks, led them as we are told to the "back side of the desert and came to the mountain of God". "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." Henceforth he conversed with God, who revealed himself to be the secret Jehovah. On his return to Egypt he turned society upside down, and to all intents and purposes became the founder of the Jewish religion. St. Paul, journeying to Damascus, beheld a vision of Jesus Christ, was "filled with the Holy Ghost", and retired into the desert of Arabia. On his return he began to undermine the Roman Empire, and more than any other man established the Christian Church. Simon ben Jochai, the composer of the Hebrew Zohar—the *Book of Splendour*—retired with his son into a cave, where, as legend affirms, they "sat in the sand up to their necks" for twelve years "studying the Law".

I will now take a modern case, that of Baha'-u'-llah, the follower of the Bab. In 1884, the Bab, a young man of twenty-five, the son of a wool merchant, first proclaimed his message in Shiraz. Seven years later he was put to death at Tabriz, and his followers were persecuted for heresy. Baha'-u'-llah, a wealthy young Persian of Teheran, was one of his disciples, and in the neighbourhood of Baghdad he spent eleven years "during two of which he hid himself so completely in solitude in the mountains that his followers did not know his retreat". On his return his fame soon spread, and no attempt to stamp out Bahaism succeeded. "The religion grows and grows, silent and unobtrusive as a plant in the dark."

Nor are these mysterious retirements, concerning which we are told so little, solely connected with religious manifestations, for they are to be found in the lives of many of the philosophers. Pythagoras exacted from his pupils silence and abstinence for five years. Lao-Tze, the Chinese philosopher, retired from the world and was inspired of Taoism; Plato enjoined meditation upon his followers, and Bishop Berkeley was wont to retire into solitude at stated periods. Once to a friend he wrote:

> *I propose to set out for Dublin . . . but of this you must not give the least intimation to anyone. . . . Speak not, therefore, one syllable of it to any mortal whatsoever. . . . I would have the house with necessary furniture taken by the month . . . for I propose staying not beyond that time and yet perhaps I may . . . I would of all things have a proper place in a retired situation, where I may have access to fields and sweet air.*

Nor does this "Great Omission" rest here. Abramelin the Mage, a mediaeval magician, enjoins retirement. In his book, *The Sacred Magic*, we find the following advice:

"I resolved to absent myself suddenly and go away . . . and lead a solitary life. . . . Should you perform this Operation [a magical operation he then had in hand] in a town, you should take a house which is not at all overlooked by anyone, seeing that in this present day curiosity is so strong that you ought to be upon your guard; and there ought to be a garden [adjoining the house] where you can take exercise."

Curiously enough these words are almost identical with Bishop Berkeley's.

The Mad Mullah, of Sudan fame, sat in a cave under the Nile, repeating to himself the two and seventy names of Allah, until Allah appeared to him. So, also, did Weishaupt, the supposed founder of the Illuminati, spend five years, 1771–6, in meditation, and then established his formidable sect.

Thus through the examination of the lives of the religious masters and other great men, we discover that normally it is not activity, but passivity of mind which unlocks the door of the mysteries, retirements from this world being the keyhole of this door. Whilst in this state something happens, which, in the twinkling of an eye, changes the whole of man's being and his whole outlook on life.

The key of passivity of mind would appear to have three flanges, namely, equilibrium of bodily forces, equilibrium of moral forces, and equilibrium of mental forces. In these states of equilibrium, three-dimensional consciousness is slowly unwound, and four-dimensional, or super-consciousness is wound up. This is what I have called the chrysalis stage in which the soul of man freed from the active, or caterpillar, life, is transformed from a negative spiritual state into a positive one. At first the soul becomes, speaking metaphorically, boundless, like an electron, because the physical restrictions in which it has been bottled up are removed. Then, as the three-dimensional world dissolves into illusion, on its stilled surface is reflected the Boundless Light, a higher manifestation of the Eternal Spirit, like a spotless mirror reflecting the sun.

# MAGIC IN INDIA

By R. T. M. SCOTT

(*Author of "The Mad Monk", etc.*)

NOTHING, perhaps, has influenced me more in writing fiction than some of the incomprehensible things which I witnessed in India, while travelling as an engineer from end to end of that strange country, over a period of several years.

Nearly everything written about India is falsified by propaganda and written by people who possess a very superficial knowledge of the country. I do not believe that a man can really know the country unless he has lived there for at least fifteen years—and then he may come away ignorant. That is my belief after four years in India, Burma and Ceylon.

The masses in India are exceedingly ignorant but—and it is a great but—there is a strange spirituality over the country. It is as if the ancient religions—very beautiful to the deep student—spread their cloaks over the people even to this day. But the masses of the people do not understand the true teachings of their own religions.

There are many Indians who, religiously influenced, breathe through a thin gauze so that they may not, by chance, inhale a gnat and thereby take life. Their religion forbids them to take life in any form. They must not kill.

And yet, on one occasion, I walked into the courtyard of a gharri-wallah, to hire a horse and carriage, and saw a dying horse lying under the blazing sun. The horse was not able to rise, and the temperature was much above a hundred degrees Fahrenheit I am softening this story for those with kind hearts. No shade or water was offered to the wretched beast. The gharri-wallah's religion would not allow him to kill the animal, but he was glad to allow the sun and thirst to do what he dared not do. Naturally, he did not understand the true teaching of his own religion, which had, to him, become distorted and degenerate.

Again, while fishing off the mouth of the Indus near Karachi, I caught a peculiar fish, which surprised me very much by barking like a dog when I pulled it out of the water. My native boatman informed me that it was a very bad fish—in fact, that it was poisonous. Now what did my boatman do? He didn't want the fish to live, and he couldn't kill it. He tied a short string around the fish's tail and a small block of wood to the other end of the string. Then he threw the fish back into the water, where it swam around near the surface, and was soon killed by the other fish. Such things, of course, are childish, and have nothing to do with the real truth of the great Eastern religions.

Probably the belief in reincarnation has the greatest religious effect upon the people of India. They are taught that they continue to be reborn into this world until they evolve to a point where the lessons of this world are no longer needed. Many Burmese claim to remember their past incarnations, and I have heard astonishing stories of these claims being substantiated by records. In accordance with the theory of reincarnation, there are said to be certain very holy men in India who transcend the rest of mankind in their knowledge and wisdom, and who, by means of their knowledge, are able to do miraculous things. Such men, however, never perform miracles for money or to appease idle curiosity. These ascetics or *yogis* are called "adepts", "mahatmas" or "masters". They never express interest in politics, or worldly matters of any kind. I make no claim to know these men, and I am certain that no man who did know them would state the fact publicly. In order to know such men it is necessary to be like them.

Once, upon a tiny mountain-top in the Himalayas, I drew in my horse beside some bushes and watched an old man who was squatting, almost naked, beside a small hut. He was perfectly motionless, and he seemed to be incredibly old. His skin gave the appearance of old parchment. A troop of wild monkeys suddenly scrambled toward me, shrieking their annoyance at my intrusion. My horse became restless and commenced to shy, but the old *yogi* made a clucking sound and every monkey looked at him and became silent. I made enquiries about this old ascetic, and was told that no man knew when he had come to the mountain-top. Certainly he had been there for nearly a hundred years.

These old ascetics, with their alleged powers, give rise to many imitators, some sincere, some partially sincere, and some who are out-and-out frauds. From end to end, India is covered with tricksters who perform for baksheesh before tourists. Sometimes they achieve incredibly illusory results, which cannot be explained by sleight of hand; although the mango-tree trick can be done by sleight of hand. On one occasion I saw it done by trickery, while standing in rear of a fakir behind a bush. He knew I was there, but he had to go ahead or lose the baksheesh from the tourists who were in front of him. On other occasions I have seen the mango-tree grown miraculously in my own compound, where conjuring appliances were absent.

Years after I left India, I realized that I had, while there, come into contact with strange knowledge which I was unable to appreciate at the time. India seems to be able to see into the future. In that country, there are underground currents of knowledge which are usually scoffed at by the white man as idle rumours. Whether or not this knowledge emanates from the *yogis* and ascetics is difficult to argue, and quite impossible in a short article. Certain it is, however, that India knew about the Great War in 1908. On a number of occasions during the period between the years 1908 to 1911 inclusive, I myself heard definite talk of the Great War of 1914.

In 1910, the editor of the *Ceylon Times* drew my attention to a strange piece of information which was circulating throughout India, but which, of course, could not be substantiated and printed. It was to the effect that there was just one chance that the Great War of 1914 might be avoided. If the war were to be avoided it would be by the combined efforts of two men—the most popular man in America and the most popular man in England. Teddy Roosevelt, loved by America, was hunting big game in Africa and King Edward VII, adored by English people, was ill in England. These two men had an appointment to meet, and India thought that the result of that meeting might stop the great catastrophe of 1914. But King Edward died on May 7, 1910, while Roosevelt was rushing across Europe in order to keep his appointment.

I first heard about the war of 1914 during January 1908, at Aden, where a native fortune-teller told my fortune. It was the best piece of fortune-telling that I have, personally, encountered; and, of course, I did not believe it—at the time. This native mistook me for an Indian Army officer and began talking about military matters. I asked him if I would ever see active service, and he replied: "Ha, sahib—in great war of 1914." I asked him if I would be killed, and he said that I would be wounded and sent away from the fighting. This prediction of my war service turned out to be correct.

Again this same fortune-teller told me, in January 1908, that I would have a son born in May 1909. I asked him if my son would be born in India, and he shook his head. I named every country I could think of, and he shook his head to all of them. My son, now on the staff of the *Northern Valley Tribune*, New Jersey, was born in May 1909, in Ceylon, a country I did not expect to visit and which I had failed to name.

I asked the fortune-teller to tell me the first thing I would do when I returned home. He replied that I would give a great dinner to one of the highest ranking generals in the world. Now, this seemed quite absurd, as I did not know any such exalted officers well enough to give dinners for them. Yet, what happened ? Years afterwards, on arriving home, I found that the officers of my regiment were giving a dinner to the Duke of Connaught, a Field Marshal in the British Army.

These three things the fortune-teller saw in the future. How did he do it ? Can common sense call it coincidence ?

# MAYA-BOUND

## By FRANCIS O'GRADY

O deem them not as dead, who fail to see
The shadow of almighty majesty
Where planets wheel eternally in space.
And in the simple flower, God's mirror'd grace.
Nor pity them as lost, who cannot hear
His poem in the passing of the year ;
And how the black tornado breathes His might,
And little wild birds echo His delight.

Entranced by Maya's charms, they do but sleep
Until into their waking dreams shall creep
As creeps the golden splendour of the dawn
Into earth's raptured heart when day is born,
The glory that is Truth, and they shall be
Emancipated in Reality.

# THE ENERGY BEHIND THOUGHT

By R. E. BRUCE

NO exaggeration is possible when speaking of the power of thought. Continual iteration has made the subject banal, so that we are apt, in the mass of verbiage, to lose sight of its profound and fundamental significance.

Thought is actually the greatest force in Creation. It is, in fact, the power behind Creation. Before Creation, thought was, and thought was the mind of God, and Creation His mind in manifestation. Thought is the inward, spiritual symbol of God's power, just as Creation is its outward, material expression. It is the instrument through which His works appear, the lever that moves the universe, and the fulcrum round which it revolves. Without it no tree could grow, no flower bloom. Save for its power, man would have remained in the primeval slime. It is the precursor to all that exists on every plane, and the medium through which God expresses His personality. It is the force behind all evil and all good, and in bestowing on man the gift of thought, God made him only a little lower than Himself.*

According to the Ancient Wisdom, the universe is made up of two elements alone : *Âkâśa* and *Prâna*. *Âkâśa* is the latent, inert, unfertilized essence of the cosmos. Then comes the wind of the breath of God, informing it with *Prâna*—the essence of *energy* and vital force. *And the wind of God's breath is thought.*

Swift on the heels of energy follows Creation, so that thought, energy and action, in God, are as one.

*Âkâśa* is power potential. *Prâna* is the vital force which transforms the potential into the actual.

The word *Prâna*, therefore, stands for vital force or energy, whilst *Âkâśa* stands for the all-pervading inert mass of the universe before *Prâna* has quickened it into life.

And the link between *Âkâśa* and *Prâna* is thought.

Universal energy is expressed in varying ways and forms. But behind all manifestations of this pervasive energy lies coiled the infinite, illimitable power of thought. As, without thought, no thing could exist, so through it do all things live and breathe and move and have their being.

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* "For thou has made him a little lower than the angels." Ps. vi. 5. In all other cases, the word given here as "angels", is translated as "God".

Energy is the genesis behind all Creation, and thought transmutes that energy into those vast creative acts which make up the universe.

God is love, so that all His works are good. But He is also mind, because, love being creative, there can be no love without thought and mind behind it.

As Emerson says: "There is one intelligence of the heart, and another of the head." That of the brain is confined within the bonds of intellect, but that of the heart is limitless, transcending mentality, and reaching up to the highest, or spiritual part of man. And the mind of God is made up of the loftiest and most transcendent expression of all these principles. Love perfected, and mind perfected in both its aspects of heart and brain.

Hegel says:

> "If we take the One,* and ask for what power, for what activity of our mind does this ONE, this absolutely Universal Being exist, we cannot but name the one activity of Mind which corresponds to it, as constituting its proper natural domain. This activity which corresponds to the universal is thought."
>
> . . . "Thought is the seat of this universal, but this seat is, to begin with, absorbed in this Being which is one, eternal, in and for itself."

Thus the whole universe is the expression of God's thought. Life is an extension of God's afflatus.

If, then, thought plays so paramount a part in Creation, and man possesses the power of thought within himself, how essential it is that he should be in control of so momentous and radical a process.

If the captain does not steer his ship, it drifts on to the rocks. In the same way if man does not steer his thoughts along the lines he wishes them to follow, they master him, until his personality drifts on to the rocks, and his life is swamped and wrecked.

The power of thought in man amounts to a dictatorship.

But thought is a two-edged sword, because within it dwells the Power of the Opposites.† It may build up or destroy, with equal completeness. It can build up a magnetic personality, radiating energy and health, or it can drag down body, mind and soul to the very gates of perdition.

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* i.e. God.

† *The Law of Polarity*. Occult Review. January, 1928.

With so great a power in our grasp, an essential and obvious duty is to learn the secret of its control and use. For there can be no ignoring of this force. If we do not master it, it will master us. It is supreme, both for good and evil. A faculty so universal and so vast, should be both used and comprehended. *If not, it uses us.* And to be mastered by thought is to sell one's soul to the devil.

For there are two ways of thinking ; two different processes of thought. One gives life. The other kills. How urgent a matter it becomes, then, for us to know which brand of thought we habitually use, and to learn to choose the right one. And the touchstone is this. So long as thought is constructive, it is good. When it becomes destructive, it is bad. And it must be one or the other.

The discouraged, downward thought is destructive. The brave, upward thought is constructive. We can all change our thoughts from wrong to right, and our destiny will change with them.

Besides low thought vibrations in connection with the present (thoughts of a downward, pessimistic nature), *all* thoughts on the past are destructive, leading to dangerously low vibrations in the personality. This is because they cannot be built upon, and therefore exist only as so much waste matter, which soon becomes fetid and fosters disease.

But the danger of theorizing is great. So much has been written about "The Power of Thought" during the last few years, that it stands in danger of suffering from that familiarity which breeds contempt—and neglect.

If a man be not ready to make constructive use of his knowledge about thought-force, it is as dangerous to him as a lighted fuse. The average, normal man is safe and happy without such knowledge, and "where ignorance is bliss 'tis folly to be wise". But no man ever rose out of the ruck or made any sort of mark in the world, who did not understand—either consciously or subconsciously—the workings of this force, and make use of them.

The danger of studying it is that thought may be sterile, and barren thought leads to death, just as *faith without works is dead.*

In essays on the power of thought there is often no distinction made between thought and action. Action is assumed to follow on thought as inevitably as night follows day. But action is not the inevitably natural sequel to thought. Everything depends on the quality of the thought. There is an elusive, mysterious something behind all thought which determines action. For want of a better word it may be called motive, though this does not express it fully or exactly, and it would be more true to call it love. It is the "subconscious thought" or "subconscious impulse" for often it is buried so deep beneath the conscious mind and the conscious thought that we are unaware of its existence. And there lies our danger. For to be unaware of it is to run the risk of being dominated by it. To recognize and understand its working is to subdue it to our will.

When we reflect, we realize that thought is the genesis of all literature, art and music, of all science, architecture, making of laws, and building up of businesses. It is the core of the body politic, and the fulcrum of statesmanship.

The multiple shops and big companies of to-day, were, in their beginnings, but a single thought. Fertilized by energy, the thought matured and fructified in constructive action.

How, then, can man obtain the vital power necessary to transmute his inborn sluggish inertia—corresponding to the primary inertia of the cosmos—into radiant energy—corresponding to that which the cosmos becomes ?

*By thought.*

His method should be moulded on that of God—who made man in His image, after His likeness. By just so much as man is able to model his procedure on that of God, will be measured the greatness of his achievement.

First love, then thought. And these two processes interact ; for by taking thought man grows to love that on which he broods, whereby his thought immeasurably strengthens, becoming imbued with boundless energy.

We notice that certain people literally brim over with energy and vitality, and the stock remark of the unthinking is : "They must be very strong constitutionally, to be able to do so much."

But this is not necessarily so. Some of the world's greatest workers and men of the greatest and most vital energies, have been partial invalids. Darwin, Ruskin, R. L. Stevenson, are three of the countless examples which at once jump to the mind. *Their strength lies in the power of their thoughts.* Energy and vitality are merely the outward expressions of their vibrant thoughts. Their energy and vitality lie in the alertness of their brain and heart, not in the strength of their constitution.

That which differentiates the achievements of a Lincoln, a Mussolini, a Napoleon, a Pitt, a Disraeli or a Da Vinci, from those of lesser men, is not brain, nor even ability, but a difference in energy.

And the universe is compounded of energy.

Therefore, if man can learn to extract energy from it and to use it constructively, according to his need and desire, he has solved the secret of life.

By this it will be seen to how great an extent our lives lie in our own hands. At present the majority of us are like men standing in front of a high rock, which they know to contain ore, but without either the tools to climb the rock or to dig out the ore.

We could all point to obscure people with brilliant brains, who have never done anything in the least remarkable. That piercing glitter in Mussolini's eye, which seems to make it positively lambent with life and power, is the fire of a dynamic, indomitable and undying energy. Energy imbues his thoughts with such strength, such dominance, that they push him ceaselessly towards invincibly dominant action. And strong thoughts translated into action develop and enlarge the faculties of the brain.

Every man who has risen to wealth and power has done so by practising constructive thought in a material way. Others have risen to name and fame through constructive thought used mentally. But the greatest of all are those who use constructive thought in a spiritual sense. They are rarely rich, but they are, in the very inmost meaning of the word, successful, since their lives are lived in harmony with the highest that is in them. They may, or may not, have accumulated worldly wealth—usually they have not—they may, or may not, have reached intellectual achievement; but, whatever they may seem to have missed in material good, they have achieved in heavenly wisdom and possessions.

Nevertheless the man who reaches to material success, of no matter what kind, and no matter how ruthlessly, is more advanced in the scale of evolution, than the destructive thinkers, no matter how apparently harmless their life. (For such harmlessness is but outward seeming. Inside they are caverns of decay, rottenness and putrefaction.)

At least they are builders, and the man who constructs a house, even if that house be hideously ugly, is of more value than the man who sits still and thinks beautiful thoughts, leaving his family out in the rain.

The man, too, who has risen to wealth, no matter by what undesirable methods, has certainly had to lead an existence of continual self-sacrifice before attaining his goal. And such self-sacrifice, even in such a cause, has made a better and stronger man of him than the superior, virtuous person, who follows the line of least resistance, and never accomplishes anything at all.

A workman in a big business may cavil at what he calls the injustice of his small wage, as against the income of his employer. But that workman when he does not go to the kinema goes "to the dogs", spending all his spare time in pleasure—as of course he has a perfect right to do. But this is not the way his employer reached his present position, or made his money. His whole life was, perforce, made up of a series of sacrifices, in order to achieve the desired result. He had to work not as hard as those around him, but harder. He had to give up pleasures he enjoyed, habits in which he would have liked to indulge, though in the eyes of his employees and other unthinking people, his position is due to sheer luck.

Constructive use of energy creates more energy, whether on the material, mental, or spiritual planes.

When God said : "*Let us make man in our image, after our likeness*",* He was using the power of thought to suggest to Himself that it should be so. "*And it was so.*"

And when Jesus said to his disciples : "*All these things shall ye do, and greater than these shall ye do*", he was pointing out that within them also lay the power of thought to bring about such events.

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* Gen. i. 26.

Why is it harder for a man to succeed in life when he has passed the meridian, if he has not succeeded before ? Not because of his incapacity or weakness, or any physical disability, but because of the accumulated power of thought arrayed against him. Those of others—negative and distrustful because of his age—encircle him round, and his now need a more stern, unrelenting discipline. Yet the great achievements of the world, with few exceptions, have been made when their authors were no longer young. The training comes in youth, the realization—of thought-power as of other things—in later years.

We are often told to control our thoughts, to *choose* the thoughts that we will think, and they in turn will control the life. This is true so far as it goes, but it does not go quite far enough. *It is the subconscious thought that must be controlled*, and the subconscious thought is formed of the bulk of our conscious thoughts. If the bulk of our conscious thoughts is optimistic, our subconscious thought will also be optimistic. If the general tendency is to negative or downward thoughts, then the subconscious will be rank with pessimism.

It is not our conscious desire, but our secret subconscious fear, that becomes materialized in solid fact.

In stressing the universality and supremacy of this power, we are not suggesting that man should live on thought. This would be to eat up and destroy his very being.

How can man obtain the energizing quality essential to all fullness of life ? *By love.* Love imbues the thought with strength, and the strong thought extracts energy from the ether as naturally as bees extract honey from a flower.

. . . . .

In fine, even God is what you make Him by your predominant thought. The power of thought is so great, that it can bring into manifestation that which it believes to be true. Such thought-power, however, must be directed by reason, and has nothing in common with the delusion which makes the madman declare that he is the King of England or the Shah of Persia.

If you believe God to be a great and all-powerful Force moulding your life, then does your life seem to be moulded into a great and wonderful harmony ; but if you believe Him to be weak and backboneless, without power or care for that which happens to you, then is your life full of discords and disharmonies, as though, indeed, some weak, backboneless creature alone directed it.

If you believe the world to be beautiful, then it is full of beauty to you; but if you think it sordid and horrible, then to you and those who think like you, it is so.

The world can be, and is, heaven or hell, just as you make it for yourself. You may look at a pond and see the heavens reflected therein; or you may see only the filth and mud at the bottom.

Both visions are true, but they are opposite sides of truth; for the world is like a mirror, wherein all things are reflected and man may choose whichever aspect he will.

## THE QUEST

### By CLARE CAMERON

I sought for Thee within the glowing gardens
  That men find fair upon the painted earth.
I lifted many a sable cloak to find Thee
  Within the eyes of pain, upon the lips of mirth.

I felt Thy touch in hands of friends and brothers,
  And burned for Thee in love's sharp sweet embrace,
Ah, surely there and then the mists were riven
  Upon the flashing glory of Thy face!

I bowed me in the inner tower of silence,
  And heard Thy voice upon the vibrant air,
In solitude Thou didst companion me, and never
  Was companion or lover more terrible and fair.

But I may not keep Thee, nor come nearer,
  Though deep within my being I explore.
Beyond the deepest dark, the transcendental
  Aflame Thou art beyond the furthest door.

My heart is sick with hunger, my Beloved!
  For the long-ago in kingdoms of the sun,
Beyond the traversed kingdoms of Truth and Love and Beauty
  When there was neither Thee nor Me, but One.

# "THE CHOSEN PEOPLE"

## By DION FORTUNE

THE subject of the Ten Tribes of Israel is of interest to a surprising number of people who have no drop of Jewish blood in their veins. The subject of the Lost Continent of Atlantis also has its devotees. Blend the two theories together, and a singularly intriguing hypothesis is the result. I am not qualified to speak as a scholar concerning the theories enunciated in Mr. Fitzgerald Lee's book,* neither can I assess the value or relevancy of the facts he gives in support of them (to be frank, I have my doubts of both), but the result is lively reading, and will unquestionably appeal to all those who are interested in Israel from the mystical point of view.

The author's thesis is concisely stated in the preface. "It is suggested . . . that the Biblical account of Exodus, with its strange and intricate story of about two millions of people, their flocks and herds, wandering about for forty years over a tract of land no larger than Belgium, is really a collection of fragments from a great and ancient national legend which had preserved the main facts of a far greater and older migration."

This is certainly an intriguing theory, and on the face of it exceedingly probable and explanatory of a great many things which have long puzzled scholars. As Mr. Fitzgerald Lee aptly remarks, how did the Israelites manage to spend forty years in doing a journey that the average camel does in forty hours? A soldier friend of mine once amused himself by working out, from a transport officer's point of view, that marvellous journey through the wilderness, and according to his estimate, and he knew the district, everybody got a drink once in two years. As the account stands in the Bible, it is unacceptable because physically impossible.

Taking this physical impossibility as a starting point, Mr. Fitzgerald Lee has evidently set out to find the clue which explains the anomalies. Satisfied that there must be a nucleus of truth in such an elaborate and persistent legend, he follows up some very curious trails in pursuit of it, and the evidence he offers is remarkable and demands consideration; though whether it will bear the interpretation he puts on it is another matter.

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* *The Great Migration*. By J. Fitzgerald Lee. Skeffington. pp. 254. 15/-.

It is his theory that this Great Migration, of which the legends of the Exodus enshrine the folk-memory, started from Central America, worked its way up the west coast of the northern continent, between the mountains and the sea, and crossed Bering Straits on the ice, thence making its way across Mongolia and down into Asia Minor, where it came to rest in the Promised Land. The actual exodus of the Hebrew tribes from Egypt, of which there is historical evidence, is apparently to be regarded as a later, and altogether minor affair, with which the earlier and infinitely more important movements of the race had been confused; so that Exodus might be looked upon as a photographic plate on which two exposures had taken place. This is a happening not uncommon in ancient records when legend is reduced to writing by comparatively primitive people with no standards of criticism.

All this is trenching upon the ground of the British Israelites, and will no doubt prove of interest to them from the controversial standpoint; but these high matters I am not qualified to touch upon. The interest of readers of the OCCULT REVIEW, however, will be roused by the statement that Israel set forth on its journeyings from Central America, for this is the legendary site of the Lost Continent. Unfortunately, save for a single casual reference, Mr. Fitzgerald Lee has nothing to say about the Atlantean theory; and if the bibliography is any criterion, he is unfamiliar with the work that Lewis Spence has done in that sphere.

It is impossible to assess Mr. Lee's work without comparing it with Mr. Spence's; and here opens up as lively a battleground as any literary controversialist could wish to have for his inky, and not always bloodless, combats.

Mr. Lee has no reference to Plato's story of the emigration from Central America that crossed the Atlantic by a line of islands, whose existence was subsequently proven by the deep-sea soundings of the Challenger Expedition, to which Darwin was the naturalist. It is very interesting to compare Donelly's book on the subject with Mr. Lee's, and it is unfortunate that this book was apparently unknown to him when he wrote his own.

In Mr. Lee on the one hand, and in Plato, Donelly and Spence on the other, we have two rival theories of the Great Emigration.

According to Mr. Lee, it moved in a westerly direction, which is the direction in which most wanderings of the peoples have gone, and this is a weighty point in his favour. But on the other hand, the testimony of Plato, derived from the Egyptian temple tradition, is not lightly to be set aside, and he bears witness to a similar emigration which, however, moved eastward instead of westward. It is interesting to note that both emigrations start from the same place and end in the same place.

It is another curious fact that in the legends of the Maori race, recently collected by Miss Rout in her exceedingly valuable book, *Maori Symbolism*, it is recorded that the Maori race originated in north-west Africa, and travelled northward through Asia Minor, along the same route as the Exodus ; moved still further northward between the Caspian and the Ural seas, traversed Central Europe, crossed Spain and Portugal, and thence set sail for Central America. Having arrived there in a manner not explained, it worked its way down the South American coast between the Andes and the sea, and finally crossed the Pacific to New Zealand. This is the Maoris' own account of their origin, and there is some curious ethnological evidence to be adduced in support of it.

The knotty points arising from these various theories can only be settled by experts. And indeed it is doubtful whether experts can do more than sift the evidence and cast out manifest impossibilities. Speaking from outside the sacred circle, it has always appeared to me that anatomical details of racial type affords more reliable evidence than cultural details. In the absence of such evidence as is afforded by skulls and shin-bones, it appears to me more likely that cultures rather than races were the migrants. It is a comparatively simple matter for one race to become tinged with the culture of another through the visitings of merchants ; whereas it is a tremendous undertaking for a whole nation to transport itself bodily, with its old men and young children, its flocks, herds, and cultivated plants.

Take for example the familiar history of our own race. Our adventurers go out to savage lands and bring home their products in trade. Presently, permanent trading-posts are established, and when conditions become sufficiently settled, white women go out as wives of the traders, and if climate permits, families are raised there and genuine colonizing takes place, Precisely the same thing happened when the Vikings came a-raiding on our own shores. We know exactly what occurred in both cases, for they took place within historical times. In neither case did an entire nation pack and move out; it was individual adventurers who sallied forth, established their culture, sent for their women, and began to breed. If conditions had been such in the old home that the civilization had been overwhelmed or had died out, it is very easy to see how the idea might have arisen that the race had moved bodily, lock, stock and barrel.

The evidence afforded by language appears to me to be equally unreliable, for words are borrowed freely between races, especially when some new invention is beginning to spread. Note in our own days how French terms dominate aeronautics. An aeroplane is housed in a hangar, which is French for shed. Note, too, how the association of Englishmen with India has given us pyjamas and gymkhanas. These things do not prove that the English race originated in India.

Whatever may be the ethnological, linguistic, prophetic, or any other evidence available in support of any theory of the wanderings of races, if the skulls in the burial-places do not give confirmatory evidence, it is much more likely that we are dealing with the spread of cultures along trade-routes than with actual migrations.

It is for this reason that the British-Israelite theory is fundamentally untenable. The Lost Tribes must have lost their noses as well as themselves to turn up as blond Nordics in these islands.

# THE REALIZATION OF SELF

## By J. COURTENAY JAMES, M.A., B.D., Ph.D.

THE Hebrew poet said of God: "He uttereth His voice." That voice becomes articulate through man, and this in a sense not generally recognized. The illumined seers and exalted initiates understood the inner voice and uttered it aloud. God spake to the Thracians through Orpheus. They were charmed and almost bewitched by the music of his words. Some were saddened with remorse, and others were inspired into rapture as they listened to the utterance of Orpheus on the mercy and goodness of the Gods. The Thracians turning to one another said: "This is a God speaking to us, it is Apollo himself." At this scene Aglaonice, the Thessalian Sorceress, was infuriated and she incited a few chieftains to attack Orpheus. They flung themselves upon him and pierced him with their swords. With his dying breath he exclaimed: "I die, but the Gods live for ever." Not only do they live for ever, but their voice is persistently heard through the succession of ecstatic prophets, the hierarchy of clairvoyant souls. "The Gods above," said Orpheus, are now addressing you through me." The divine in man, which constitutes the conscious, personal self, finds its highest realization and expression in the intelligent utterances, the noblest activities, the most transparent visions and the sublimest ideals of the race.

The effect of the death of Orpheus may be compared with that of Jesus, particularly the effect on the race whose soldiers put Him to death. The Thracians were appalled at the crime of which they were guilty. They fled from the tragedy uttering hideous shrieks, which penetrated the dark solemnity of the night. After the body of Orpheus was burned the ashes were taken to a temple of Apollo and venerated as something sacred as the Gods themselves. The Thracians, whose chieftains murdered the Hierophant, became avowed disciples and devotees of the martyred Orpheus, and the religion which he established became the cult of their race. "Thus the Thracians proclaimed as a prophet the one they had killed as a criminal, who had converted them by his death." Thus was it with Jesus, whose martyrdom established a world religion. The Empire whose soldiers put the Galilaean to death, proclaimed Christianity as the religion of the Roman world. Upon the shield of the Legions was impressed the symbol of the Cross, thus openly avowing the religion of the Nazarene was the recognized cult of the Imperator and his subjects. If "the soul of Orpheus became the soul of Greece", with even greater truth it may be said that the soul of Jesus became the soul of the world.

The utterance of the Infinite through the finite is possible because of the ultimate source and innate endowments of human nature. There are dormant soul-senses, dormant because the necessary stimulus to call them forth has not been applied. In all ages there has been a failure to develop the whole man. In one age and in one country it is the physical that is cultivated; in another age and country it is the mental that is exercised and expanded. Only here and there, only now and then has the whole being received the attention and the inspiration necessary to make a full life. There are realities which the initiated and the inner light alone can bring to conscious expression. Knowledge of the lowest type is possible through the material senses. The eye can convey a wondrous picture to the brain. As the rays of light come streaming through the optic nerves, a landscape of unspeakable beauty is presented to the appreciative soul. Knowledge of a more complex character is possible through the intellectual faculties. To the cultured man of science, a pebble with strange markings will be a book, an apocalypse, revealing to him the story of this planet when man existed only in the silent nature of God.

Beyond this the mass of people do not go. Yet there is a world of reality, the knowledge and experience of which is possible to the aspiring soul. By the cultivation of the spiritual sense, by study and application, it is possible to attain contact with the secret forces of Life, the occult Reality of God. Since the spirit in man is of the same essence as the Spirit of God, man's spiritual knowledge is really God knowing Himself. Thus the subject knowing and the object known are essentially the same. Inasmuch, however, as the individualized Spirit of God in man is limited, the knowledge of God is also finite. The depths of God, unsearchable by mere cognitive activity, are partially unveiled by His own immanent operation. By assiduous resolve and incessant toil man can find immediate communion with Eternal Spirit, can attain definite perception of pure Life, and ensure for himself a way through mystery beyond the gates of death. This is not an empty vision. The findings and disclosures of the illuminiated soul are as valid and infinitely more real than the products of the physical and-mental senses. Spiritual initiation is not cold science, nor speculative philosophy, but a rebirth into the homeland of the soul, the life that is life indeed.

Ultimate Truth is not to be gained through any increase of physical or mental knowledge. This was the mistake of the nineteenth century philosophers and of the twentieth century scientists. Absolute truth is not something at the far end of research, to be discovered by ratiocinative methods. Truth is imminently near, engulfing man as an ocean, or enfolding him as an atmosphere. The earliest civilized man many have been as capable of apprehending living Truth as the latest renowned savant. This is why there is a finality about the spiritual ideals of the great religions. There was something final in the vision of Krishna, Hermes, Moses, Isaiah, Orpheus, Paul, and most of all in the esoterism of Jesus. The expression of religion on its objective side is another matter. The leading initiates have seen clearly enough that Truth needs correct knowledge of nature and the employment of the intellect for its effective manifestation in the world. But they were also aware, and much more concerned to aver, that the soul was the receiver and exponent of the ultimate Reality, that through the living Force within him could man rise to clear vision and pure knowledge. In the higher regions of spiritual ecstasy man perceives Truth, and this perception is soul emancipation: "Ye shall know the Truth and the Truth shall make you free".

The highest education is the bringing out of what is in man. This is the meaning of the word, *e duco,* "to bring out." So that true education is not so much pressing and packing things into the mind, as liberating and bringing out the possibilities of the mind itself. Modern education tends to stultify by cramming the mind. Give the mind liberty and the appropriate stimulus and it will expand and reveal its capacity to gain and retain knowledge. Since the Life of the Eternal was primarily involved in the soul, it now waits opportunity to evolve in human experience. Freed from material trappings and ecclesiastical formulæ the soul will reveal those latent powers which intuitively move towards the ultimate spiritual Centre. Modern materialism and scientific rationalism bury the soul in a mundane and hopeless grave. There are, however, signs of a return to the secret Way. Men are growing tired of their imprisonment and pathetically sigh for true freedom. We cannot force the expression of God through human life, but let the soul rest in God and He will freely express Himself. Man must ascend the Olympic heights, and there God will infuse the soul with ineffable brightness, and in the illumined and translucid lives of men the world shall see God.

The great illuminates recognized the immense potentialities of human nature. The greatest of them "knew what was in man", therefore He announced the startling fact: "The kingdom of heaven is within you". The coming of the kingdom was not in the first instance the expansion of beneficent institutions and missionary activities in the world, but the unfolding of the divine possibilities of the soul. This is why the teaching of Jesus, which at first to His disciples, and all through history to the uninitiated, appeared so extravagant and impossible, became realizable and attractive. To attain perfection His followers must love enemies, forgive debtors, destroy the desire for possessions, mortify the carnal disposition, and be divinely pure. All this is attainable because the kingdom of God, which is His own Rulership, is within men. If they will but allow the Spirit of God to awaken and energize the divine Self within them, they will find the yoke easy and the burden light. Christian and all true civilization should be the "Rule of God", the natural and inevitable expression of the inward kingdom, which is righteousness and peace and joy in the Holy Ghost.

The inmost depths of the soul are reached and stirred through communion with immanent Reality. Thus Jesus, at the great epochs in His ministry, sought solitude for prayer, the mightiest of all spiritual exercises. In prayer men penetrate deepest into the abysses of their own being and ascend furthest into the heights of Reality. So we are taught in the Vedic hymn: "Prayer upholds heaven and rules the Gods". The world has made prayer difficult by surrounding man with mounds of clay, and the Church has stifled free prayer by measured litany and hieratic mediation. There is no real barrier between the soul and God, needing some extraneous power to remove it. If there is anything at all between the soul and God it is a sort of trapdoor, which moves easily either way, heavenward when our soul's breath goes up to God, and earthward when God's breath infuses us. It is this "practice of the Presence", this immediate perception of Truth, which is the key for unlocking the deepest recesses of the soul and bringing to the surface the innate, the divine, the eternal significance of human nature.

What is called the sub-conscious is more than the forgotten storage of one's past experiences. It is rather the reservoir of the divine potentiality, the ever welling-up Life of eternal Being. Man is, therefore, always greater in possessions and possibilities than he can ever manifest himself in conscious and temporal activity. He holds within his self-hood creative forces, innate capacities, embryonic genius, latent endowments and inspirational impulses. These reveal their existence by intermittent and often unanticipated results. At the back of all there is a cryptoid psychism, which is the fount of all, and of which these elements are manifestations. The highest forms of human life are intuition and creative genius. These indefinitely transcend the intellectual powers, they are originated directly by the ultimate essence of the Self-hood of God. Hence all the display of man's power in loftiest and most beneficent works is the expression of the first and final Reality.

The practical moral of this teaching is evident, and should have greater influence in the experience of men and the activities of the world. We should allow the Infinite and the Eternal, as far as possible, to flow freely through our lives. We should so yield ourselves to the occult, but real spiritual forces, individualized in self, that they may become the dynamic of our physical, mental and psychic being. Self is the personalized fragment of universal Life, and is not to be confused with its states of consciousness. There are in self ranges of being unexpressed in states of consciousness, and which transcend and regulate these states. Psychic lucidity, for example, is independent of physics and logic, and so are all the essential faculties of the soul. The individualized, creative essence (call it God) in man, is that which ensures his immortality. Oneness with God is the soul's prerogative, and this oneness is sustained and increasingly realized by communion with the Life of God. Everything that exists, exists within God, there is nothing outside.

Development depends upon inner forces rather than external conditions. All activities exhibited by man are directly caused by an intuitive urge, or an inherent proclivity. This urge is the expression of the self-efficient ultimate and universal Being. Ultimate Being is probably fixed, that is, can neither be increased nor diminished. But the life, intelligence and psychic modes which it evolves, are not fixed. These emergences of ultimate Being result in the progressive productions, constituting finite intelligences, capable of spiritual advancement and destined to endless development and ever-increasing knowledge and happiness.

# THE TOCSIN

## By E. A. CHAYLOR (Brother XII).

FOR those who can hear, a Bell is tolling. Through the shrill clamour of the marts and the roar of an endless traffic its solemn undertones may be discerned. It is heard in the Halls of Amusement, in the slithering of feet upon the dancing-floor. Slow and solemn, it marks the passing of an Age—it tolls the death knell of the civilizations of Europe.

Another stroke—or two—or three, and the measure of its rhythm will change: no longer an undertone, it will dominate all other sounds. Harsh and clamorous it spreads the alarm, ubiquitous, penetrating, inescapable. It is the Toscin, the herald of another and more dreadful St. Bartholomew.

For centuries it has rung out the triumphs of Might and sounded the dictates of Intolerance. It has heralded conquering armies, and rung the Assembly for execution, the fire, and the stake. It has been the last sound to beat upon the ears of the dying, it has drowned the anguished cries of countless millions.

This Bell was shaped by human hands, fashioned in the hearts and minds of men. It was melted and moulded by fierce passions, and beaten by the hammers of selfishness upon the anvils of hardened hearts. Men made it, and men toll it.

To-day it sounds for Consummation, for the dissolution of the Old Order and the uprising of the New. The chemist, brewing wholesale death in new and horrible forms, pauses in his work to listen to it. The feet of millions armed and drilled for murder keep time to its tolling. The politician, the publisher, the preacher—all hear it but none give it heed. Only the people do not hear, or if they hear, they fail to understand: they are busied with their own concerns—affairs of the market, or of marriage, or of sport.

§ 2

The potent seed of all good and evil is hidden in the hearts of men: from the minds of men come all those evils which embitter life. Hence spring the poison-weeds of Passion, Envy and Desire, the causes of wars and tumults, of misery, of want, and of degradation. This truth none may deny: all men know it, yet no man will acknowledge it. It has no seat at their councils, no weight in the scales of their judgments.

Nor is the reason far to seek. The evils which afflict mankind go deep below the surfaces of life. The things which men bewail and suffer are but effects: the origins lie deep-rooted in the world of Causes—of spiritual verities.

To cure, the remedy must reach the cause; to prescribe it, calls for vision which few possess. So men, mistaking shadow for substance, build and demolish, tinker and patch, endlessly re-arranging their little box of effects. Their cardboard castles are swept to ruin by eddying currents of conflicting thought—unstable, insecure.

The nations are in pitiable plight, "full of wounds and bruises and putrefying sores". A very little while, and the people will no longer be deceived by boastful words or the fluttering of flags. At last they begin to understand that their "great" men are merely greatly advertised. All are faced with problems which they cannot solve—economic, financial, national—they drift from bad to worse.

Of a multitude of words, there are none worth recording. Men are sick of words; they call for one who shall show them Wisdom. We may not compel men to righteousness by legislation; no nation can be tricked into altruism by a treaty. The way of change from misery to happiness lies through a change of heart—there is no other panacea.

Tradition has it that in the hour of need, one comes who can answer the call: were it not so, most nations would perish prematurely and few would reach their prime. But nations reach and pass their prime. In Europe to-day, all are morally and spiritually decadent. Casting covetous eyes upon their neighbour's lot, their minds jaundiced with suspicion and distrust and busied with the dark designs of death, they plot and scheme for mutual destruction.

Because of these things destruction shall overtake them. They who think thoughts of Death shall drink from his cup. Because of these things they produce no Liberator; their leaders are impotent, their statesmanship is akin to madness. Because of these things, when they cry for help none will deliver them.

### § 3

In order that men may progress, that tolerance and sanity and the love of simple things may be preserved, the civilizations of Europe must be melted and re-moulded. In all their essentials they are evil: the principles upon which they are upreared are rotten; therefore their fruit is bitterness and they must be destroyed. The Race or Nation that thinks wrongly cannot act rightly. If the spirit of a people is clouded by wrong ideals, if the minds of its children are distorted by false teaching and wrong beliefs, naught but the heated irons of national disaster can destroy the canker or cauterize its wounds.

Europe is dying of a spiritual rottenness, poisoned by the bitter fruitage of wrong thinking. From the degeneration of ideals has arisen a falsification of values, so that life, from whatever point we may view it, seems out of focus. Competition is the breath of modern existence—a struggle to wrest the prize from others. The statesman, the merchant, the school-child: all must be proficient in the art of gaining by another's loss.

To despoil a weaker nation is "legitimate expansion". Concessions and "spheres of influence" are the prizes of a crooked diplomacy. Of all professions, that of arms is the most honourable, and wholesale murder is sanctioned by a flag. These are the foundations upon which the civilizations of Europe have been raised: in their essence they are destructive, and because of them the superstructure shall be destroyed. "They that take the sword shall perish by the sword."

The crying need is for drastic reconstruction upon a basis of sound moral values. Before this can proceed the existing slums and cesspools of national intrigue and iniquity must be swept away. The barriers which politicians and "patriots" have erected between men and nations have to be demolished, and until this is accomplished no outstanding figure will come to the rescue—the days of tinkering and patching are numbered. That is now preparing which shall stamp the earth flat, and existing institutions will be swept before it as dead leaves before a winter gale.

So long as they endure, existing governments will not abandon policies of selfishness; they will not surrender institutions which yield rewards and power to grasping minorities. Until these have been overturned there can be no justice as between nations, and Wisdom can gain no hearing.

Therefore the work of healing and of reformation must be first wrought in the hearts of men. In the hearts and minds of those who come after us we must implant the seeds of right Principle and true Ideal. From these shall spring a New Order, an era of Righteousness and the happiness of simple things. It is upon the foundations of Right Thought and Right Action that the Temple of a Universal and Spiritual Brotherhood will be raised.

## § 4

Reformation, to accomplish real or lasting good, must deal with Principles : it is therefore out of favour with parties. To toss the wand of office from one set to self-seekers to another will accomplish nothing. Men will drown in the turbulent torrent of Democracy as quickly, and perchance more painfully, than in any other political sea.

Neither is there any valediction in violence. That the poor should plunder, is as great a violation of Principle as that the rich should oppress. If we but rob Peter to pay Paul, no man is the gainer : not thus may we increase our wealth or our happiness, we but add to the sum total of hatred and misery. There is no more of saving grace in a red flag than in one of any other colour.

It is time that men ceased from the follies of flag-worship. A flag is a symbol of selfishness ; it has ever stood for collective or national self-interest, and the selfishness of nations is no more praiseworthy than that of individuals. It is as immoral to steal a country as a pocket-book. Righteousness and Justice are out of favour all round : they have no place in politics, they have no advocates—only adversaries.

Men fear to speak Truth ; all belong to a church or to a political party or to a social set. They travel the road of common men, fenced in by the hedges of convention and guided by the star of expediency : not from amongst these come the saviours of mankind. There is no hope for the world in the things of the world ; man's only hope lies in the birth of true Ideals, of moral courage, and an awakened spiritual vision.

The need of the nations is for one who shall teach them spiritual Truths, who shall open their eyes to the follies of selfishness, and to those disasters which tread upon the heels of national greed and unrighteousness. But, should such a one arise, he would not be heard. Self-interest does not welcome Truth with open arms; it fills both hands and all its pockets, and prepares to stone the prophets. It is useless to cry for a Deliverer until the world has ceased to enjoy the spectacle of a crucifixion.

For Teachers, like other men, learn wisdom of experience; they cease to "kick against the pricks". Such pearls as they possess are given to those who will wear them. Having learned wisdom, they sound the general alarm—once. Thereafter they turn their attention to such as are in earnest about the business of escape. Always there is made a "way of escape", always the warning is sounded forth, but it is for those who "have ears to hear". The pleasure seekers, the "sports" and the profiteers; all the vast army of the ignorant, the careless and the indifferent —all these pass on and are punished.

Because of these things, the work which must be done is a work of preparation and of the sowing of seed. But first the fields of Europe must be ploughed and harrowed; the weeds of the existing order have to be cut down, and the stubble must be ploughed under. Then, in the silence which follows that storm, the seed shall bear its fruit.

That which raises man above the "beasts which perish" is Reason. If we would touch the finer chords in man to melody, we do not strike the lower notes, the heats and instincts of the body; we do not sweep the chords of elemental passion; rather we strive to compass the sweet, true-ringing octaves of the Reason.

Patriotism may be defined as that special duty which we owe to our own nation and kindred. True patriotism *teaches men to think rightly*: none other service is so high as this. From right thought, right action springs; the sovereign remedy for every ill.

Man is best served by that which reveals his Higher Self: as with the man, so with the nation. The appeal to the best in a nation is not by encouraging its instinct for depredation; it is not achieved by fostering a sense of national egotism. Patriotism is a weightier matter than the waving of a flag.

As Truth is never palatable, so the patriot is never popular; he is more likely to be acquainted with prisons than with palaces. Therefore those who truly labour for the good of humanity work most often in silence and seclusion. Those who lay to-day the foundations of to-morrow will not be found amongst the leaders of Society or the exponents of Socialism: they affect neither platforms nor pulpits.

Salvation is not by an appeal to the masses—these rise to Passion, not to Reason. It lies rather in the training of a few; the few who are willing to abandon the old out-worn traditions of *meum* and *tuum*, of Might is Right. It will be by the preparation of that little "leaven" which leavens the whole lump.

The foundations of the City of Refuge must be laid in the hearts of the children of to-day—they who will be the Thinkers, the Leaders, the Rulers to-morrow. Above all they must be saved from the contamination of current ideas, from the pernicious evils of the popular viewpoint.

In the persistence of the present lies the peril of the future. The day of reckoning can be delayed no longer lest "rightousness perish from the earth". What will not bend must break: the dead branches of an old and evil order must be pruned away, that the green and tender shoots may spring up to the Light. The wine of the new Dispensation must be poured into new vessels, clean of traditional hatreds and oppressions, free from the Karma of a bloodstained past.

# SECRECY IN OCCULTISM

## By E. J. LANGFORD GARSTIN

OF recent years the antagonism to the secrecy practised by occultists appears to have been growing; though quite frankly, one is rather inclined to doubt whether the majority of the complaints emanate from those who have any serious knowledge of the subject. Judging by recent books and articles that have appeared, it would seem, on the contrary, that those who are loudest in their denunciations and most prodigal in their exposure. are hardly those best qualified to express an opinion.

In the majority of cases the writers have either themselves violated an obligation of secrecy taken to some order or other, or have gleaned their knowledge from someone who has done so, In either event it is difficult to see what reliance can be placed on such statements, and for two principal reasons.

Firstly, it must surely be difficult to have any real faith in any pronouncement made by a person who has voluntarily broken a vow taken equally voluntarily upon themselves, under what one can only imagine to be circumstances of some solemnity. Even if, subsequently, something occurs to shake their faith in the teachings which they pledged themselves to hold as secret, or in the people to whom they so obligated themselves; even if others have broken similar undertakings and have divulged certain doctrines and practices; even if either or both of these circumstances have arisen, still we should have imagined it difficult even impossible, to see any justification for the violation of an oath, or even one's bare word of honour, given and accepted in good faith.

Secondly, it can hardly be supposed that the long history of treachery which, throughout the centuries, has been associated with occult fraternities and societies has failed to inculcate into the minds of those responsible for their governance the advis, ability of seeing to it that written manuscripts require to be supplemented by oral intruction. Even were this not the case, it is hardly likely that they would have departed from traditional methods in this respect.

It thus follows that even where documents have been improperly obtained, which, unfortunately has not infrequently been the case, and where these have subsequently been published, or have been used as the basis for a new school, omissions of a vital nature have everywhere been present, especially where anything bordering upon the practical has been involved.

There are, of course, numerous examples of persons who have been entirely self-taught, or who lay claim to have received instruction, involving no obligations of secrecy, either from human or other sources. But it can safely be said that no published work based upon such teachings has at any time given full and detailed working instructions on any of those arts and sciences that may still be regarded as "occult". Often enough, excellent theory has been given out, and much has been written about the practical side, but always, where it has been of any value, with careful reservations, so that it might be intelligible only to those who already had some knowledge. Indeed, in nearly every case, it has been definitely stated that the instructions given required to be amplified, either by illumination or otherwise.

One can, perhaps, more readily understand the attitude of those who inveigh against secrecy in occultism, not because they are anxious, for reasons best known to themselves, to reveal the mysteries that for centuries have been regarded as inviolable, but because they resent secrecy as such, or because they are themselves anxious to become partakers of what they regard as the hidden wisdom, and have not paused to reflect on the consequences of any general dissemination of knowledge regarding the arcana.

Those who come in the former category are very fond of alluding to what they term "artificial secrecy". If there is any meaning in words, this phrase can only imply that an atmosphere of secrecy is maintained where, in point of fact, there is actually nothing to be kept secret, a charge which may well be made against many pseudo-occult societies; or that something is kept veiled which might well be revealed.

If there is no secret, the accusation is most just, but if there be a secret it is difficult to understand how those who are ignorant of it can possibly judge of whether it should or should not be given out. That, surely, is a matter which can only be decided by those in whose possession the secret lies.

Admittedly there are some people who maintain that nothing should be kept secret, though there can be but few who would pursue this theory to its logical extreme. Nevertheless it can be argued, even against such enthusiasts, that supposing it could be granted that everything they know could with safety be made public property, they would still not be in a position to generalize regarding matters of which they were ignorant.

At the same time it would not be difficult to make out a case for regarding the wholesale dissemination of certain branches of modern knowledge as a catastrophe, not because the knowledge itself is in any way evil, but because the consequences of its misuse are terrible.

It is futile to object that all knowledge can be misapplied. Of that fact one is painfully aware. It is no answer to the proposition that the needless multiplication of the possibilities of evil is undesirable. Increasing wisdom may, and indeed almost invariably does, bring increasing temptation, but why place additional temptations in the way of those who will almost certainly yield to them? Is it not far better to exercise a wise discretion and to withhold certain information from those who have not proved their right to it?

The foregoing remarks apply especially to the occult sciences, seeing that they offer the means of developing certain powers and potencies in man that can lead to his utter undoing if they are abused. Nor does the evil stop there, for in the process of his own fall he can, unfortunately, involve many others even more readily than by the practice of the common vices of humanity.

Far more sympathy can be extended to the other type of individual who has been mentioned. An honest desire to become partakers of the mysteries can be understood, but it is no reason for suggesting that they should cease to exist as such. It has, however, frequently been stated—and not without reason—that such a desire, when it reaches a certain pitch and is the outcome not of idle curiosity but of spiritual longing, is always gratified. The sceptic will naturally doubt such a thesis, but those who have had any experience of genuine occultism will be aware that such is undoubtedly the case. They will be prepared to go even further and to affirm that nothing is kept secret from anyone who is spiritually ready to receive wisdom, and that the only limitations are, in fact, imposed from within. It might even, without exaggeration, be suggested that the truth of this latter statement is apparent from the very writings of those who profess openly to draw the veil of the sanctuary.

There is, however, one great drawback to secrecy, namely the opportunity it offers to the unscrupulous to exploit the ignorant and superstitious. This is nothing new, but it is, none the less, a great and growing evil. For not merely is common fraud practised on an ever-growing scale, but worse evils are attendant, such as blackmail, drug-taking and sexual immorality, as many have found out to their cost.

This, however, cannot be put forward as an argument for the abolition of secrecy, for of two evils it is by far the lesser, and the genuine seeker, while he may be defrauded, is not likely to fare worse. Moreover it is by now almost universally known that genuine occult teaching is never given for money, so that the pitfalls of pecuniary loss should be readily avoided.

On the whole it is probable that the vast majority of experienced occultists would maintain that the case for secrecy is still as strong as ever ; that it is still necessary to pledge all candidates for instruction never to reveal the knowledge imparted to them, save in the same manner and under the same vows. They would realize the sorry fact that these sacred obligations would continue to be broken from time to time, but that would be no reason for ceasing to administer them. Honour is not yet dead. And even among the ranks of those who have acquired wisdom without being compelled to take any vows, it would seem that the greater number appreciate the profound truth of the saying of the Chinese master : "Those who know do not speak ; those who speak do not know."

# CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW. —ED.]

## THE THEOSOPHICAL SOCIETY TO-DAY

*To the Editor of* THE OCCULT REVIEW

SIR,—The letters which you publish under this heading in your May issue serve but to emphasize the fact that your correspondents do not know what Theosophy is.

The article published in your April issue was an attempt to portray the Theosophical Society as it is to-day. We are not concerned with the activities of the individual units who compose the Society—we are dealing with the Theosophical Movement.

Cannot students of Theosophy understand that the Theosophical Society was intended to be a channel for the promulgation of the Archaic Wisdom which is the PHILOSOPHY of *all* religions and not the *dogmas* of any one in particular? i.e., the second object of the T.S. H.P.B. told the American Theosophists in 1888:

"We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, *although we do not meddle in politics*. In our quality as Theosophists we cannot engage in any one of these works in particular—as individuals we may do so, but as Theosophists we have a much larger, more important and much more difficult work to do."

Theosophy is the study of Cosmogony and Anthropogenesis. By the study of Cosmogony we learn the nature of the inflexible and inexorable laws governing the manifested universe. The *personal* application of those laws to the individual is not Theosophy but Science. The study of Anthropogenesis includes all the unknown powers latent in man, i.e., the third object of the T.S. The *personal* application of those powers to individuals is psychism and not Theosophy. For example, we study and attempt to understand the laws governing Rebirth. The *personal* application of that study to an investigation or even a speculation upon husbands, wives and children in other incarnations is not Theosophy but Psychism.

The Theosophical Society was founded to be a link in a long chain of similar organizations which have, in the past, carried the torch of Truth, and as such it has nothing to do with individuals nor personalities nor their views and habits of thought, emotion and action;

and the opinions of members expressed by "popular vote" are completely, entirely, and absolutely worthless. No majority ever established any Truth, nor ever will.

The Theosophical Movement must exist for Theosophy, wholly, solely and exclusively. All the other excrescences which have become attached to it will have to be thrown overboard if the Movement is to fulfil its rightful purpose.

The Theosophical Society *is* in danger in spite of official assurances to the contrary, and we call upon all true Theosophists to do their duty.

This is an expression of our views and an indication of our attitude with which we close our contribution to the correspondence on the subject.

Yours fraternally,
For the Executive Council of the PHOENIX LODGE,
J. W. HAMILTON-JONES,
President.

## SPIRITUALITY: WHAT IS IT?

*To the Editor of* THE OCCULT REVIEW

SIR,—The following suggestion, in regard to the formation of a Spiritual Centre, is put forward as being perhaps worth looking into by those interested in this idea.

We would like to ask all who are taking part in the creation of this plan if they do not agree that the success or failure of the experiment will depend a very great deal—perhaps entirely—upon the quality of the initial effort and the degree to which all those taking part in it realize all that is meant by the word "Spiritual". This word has many curious and dissimilar connotations to different people, even when we exclude those who are not interested in Occultism or Theosophy: there is perhaps no other word in our language so much misunderstood.

To many it means nothing more than piety, to others it is summed up as self-abnegation—helping others (before we are able to help ourselves). Not a few think they are going the limit spiritually when they are merely being sentimental, and even psychism is sometimes placed upon a very high pedestal indeed and labelled Spiritual. Intellectualism, too, with its pseudo-wisdom can easily browbeat the undiscriminating into thinking that its abstractions have a spiritual basis.

All who have been intelligent spectators of events in the Theosophical field during the past two decades must realize how easily and with what subtlety spiritual values can be imitated—how the really fine things can be side-tracked and the pseudo fine things emphasized—and all this quite unconsciously by those who are convinced they are doing spiritual work. Past experience of this kind shows the necessity of so wording the appeal to prospective members that it will only find response from those discriminating souls who understand the very heavy responsibility that goes with spiritual work and who realize that the privileges of such an affiliation are possible only when there is a sincere attempt being made by those affiliated to at any personal cost, reach that higher unity which is above personality.

If this is emphasized at the beginning, only the right sort of people will respond, and much future confusion will be avoided.

D. MACKINNON.

## "IS CHRIST RISEN?"

*To the Editor of* THE OCCULT REVIEW

SIR,—May I be allowed a small space to develop a few of the very interesting and suggestive thoughts on this subject in E. H. Gilmour's article in THE OCCULT REVIEW?

Firstly, what is to be understood by "physical immortality"?

There are some who assert that this condition may take place in our present physical bodies. Others, again, believe it may be attained by "transmutation".

If Christ is indeed the First-fruits of a new Immortal Race in His own *exact* Pattern, that race would have to be supernormally born; i.e. by the quickening power of the Spirit in Woman without Man.

Yet with the assurance that He gave "power to become sons of God" to "as many as believed on His Name", is it not possible and probable that such a race may be in process of evolving through the human agency of parents who have sublimated earthly passion, and thus acquired this Divine sonship?

Consider also that the appearances of Christ after the Resurrection were not "physical" in the same manner in which He had lived among men previous to the Crucifixion. The "lower" vehicle was disintegrated, the "spiritual body" walked the earth for forty days, seen and heard by some, unrecognized by others, and not seen at all by those whose ears and eyes were not spiritually opened. Again, this was transmuted to a yet more subtle condition at the Ascension.

May not a similar process also apply to the "sons of God," who "are ripe" (to quote the article in question) for the experience; and is it not possibly already at work, silently preparing and sublimating the baser elements in human nature in those of the Immortal Race already amongst us?

Yours faithfully,

H. A. M. H.

# UNDER THE READING LAMP: A CAUSERIE

"He considers it advisable that students of occultism of all schools should more fully appreciate the great importance of music as a force in spiritual evolution, and to this end He has revealed much that has hitherto not been revealed." The personage referred to in this sentence, which I take from Cyril Scott's new book, *Music: Its Secret Influence throughout the Ages.* (Rider & Co., 7s. 6*d*.), is no less than the Master Koot Hoomi, one of the two sponsors of the Theosophical Society. Faced by this intriguing declaration, with its pendant connotation that Mr. Scott has established communication with the Tibetan Adept, one is prepared for interesting, and novel revealments. In this anticipation one is not disappointed, though how far some of the statements in the book are credible is another matter.

The author passes modern European musical history under rapid review. He begins with Handel and notes the effects of the Saxon composer's oratories—such as *Israel in Egypt* and *The Messiah*—in terms that seem slightly extravagant: "It was, in fact, his exalted mission to revolutionize the state of English morals". Mr. Scott then passes to a consideration of the remarkable achievements of Bach, whose masterly counterpoint brought the tonal art to an entirely new level. He next subjects the music of that strange, melancholy but lovable man, Beethoven, to a psychological analysis. It appears that the effect of Beethoven's compositions was to free the subconscious minds of convention-ridden men, to release the repressed affections and unuttered longings of many women, and to let sex and other passions find a healthier outlet.

Mr. Scott carries his psychological and occult probing into the lives and works of Mendelssohn, Chopin, Wagner, Strauss, Franck, Scriabin, and Moussorgsky. His comments will interest the musician, the occult student, and the general reader alike. Coming to the present era he explains that the dissemination of jazz was due to the "Dark Forces" and that it has brought about an over-emphasis of the sex nature and a brutalization of the finer instincts of man.

The author has added some fascinating chapters upon the beginnings of musical art. The Indians with their quarter-tones affected the intellect, the Egyptians with their third-tones influenced the emotions, while the Greeks used half-tones to work on man's physical body. We are informed that "The Great Initiates have vast and imposing plans for the musical future". Music will be used to bring people into touch with the Devas, or nature-spirits, while 1944 will see the end of the jazz period. Cyril Scott's standing in the English musical world is sufficiently high to warrant careful consideration of his pronouncements on the great composers and of his analyses of the emotional effects induced by various kinds of music.

Mrs. St. Clair Stobart, who works so hard at the Grotrian Hall to propagate a religious type of Spiritualism, has seized every psychic element in the Old and New Testaments to provide material for her volume, *Psychic Bible Stories for Young and Old.* (Wright & Brown, 5*s*.). She has written it very simply and more for the young than the old. This is just the sort of book a convinced spiritualist can put in the hands of children, knowing that it will hand over his beliefs in an easy manner where dull academic instruction might fail. These tales are old and familiar but their interest will never wear out. Numerous full-page pictures make them more palatable to youthful readers.

The writer relates how Joseph was brought before Pharaoh and then adds: "Joseph said modestly it was not he who was able to understand the meaning of dreams. This was given to him by spirit-guides."

Mrs. Stobart weaves her spiritualistic web around the old Biblical names right up to the days of Jesus and Paul.

Those who would like an introduction to a fascinating subject will find some interesting matter in *Hypnotism Explained*, by Alan Macey. (Fenland Press, 2*s*.). I am afraid that the explanation will hardly go deep enough for well-informed students, while the numerous cases cited are all ancient history; but Mr. Macey's book should be useful to those who would like to get a bird's-eye view of the subjects, in theory and practice, which come within its scope. He has compressed within 130 pages a record of the illustrious experimenters in the art, from the astute Abbé Faria of old, to Doctor Milne Bramwell in our own day; a description of the various methods of inducing hypnosis current in different decades; a study of post-hypnotic effects, and a consideration of the practical uses of hypnotism in medicine, surgery and education. The author is apt to minimize the dangerous possibilities of hypnotic influence when wielded by evil persons. The dangers arise less from professional hypnotists than from secret ones. I knew three business men who successfully practise the art on unsuspecting victims, but these cases never break into the news nor get printed in books. Although the trance is admittedly the deepest form of hypnotic phenomenon, skilful operators know how to get sufficient results without its aid.

It is interesting to recall with Mr. Macey the days of the great mesmerists. Dr. Esdaile performed, on patients under mesmerism, 300 major operations and many thousand minor ones during early Victorian years. He used no anæsthetic and the patients suffered no pain.

I have just finished reading a beautiful book, written in a style and around a theme reminiscent of the great Christian mystics. Curiously enough it bears the same title as one of the books of collected sermons issued many years ago by Bishop Phillips Brooks, that great American mystic whom Queen Victoria once invited to preach before her.

*The Candle of the Lord.* (Wright & Brown, 3*s*. 6*d*.) carries on its title-page the explanation that it is a message inspired by Brother Joseph and written down by W. H. Evans. The latter is among us in the flesh and is a psychic jounalist of talent and repute, but Brother Joseph is apparently a habitant of the spirit world. The message comes from a source which may be debatable, but its value is not. Put into a few words, Brother Joseph's dictation contains the ageless message of mysticism. Many of the literate and educated ignoramuses of to-day imagine that mysticism is a theory that has been threshed out long ago and found to be a sheer figment of the imagination of the foolish. Yet it is a fact that there exists a really practical side of mysticism, and that its practice will deal the deathblow to the scientific error which regards man as a biological accident or as a fortuitous chemical combination without a combiner.

"Son, strive to awaken the God consciousness within, for he who is awake in his centre has a candle which will light him all his days. Get to the centre; the circumference matters not," Brother Joseph bids us. "There is a deeper inspiration which is personal to each soul. When you reach this stage there will be a sinking downwards to the deeps of Being, a complete emptying of self. Here you wait and slowly comes the inflowing breath of Power, to remain the most cherished possession of the soul. This is the living, conscious union with the Supreme."

I cannot resist a last quotation. "There is a dawning perception that the religion of Jesus affords a practical way out of the morass into which the nations have stumbled. It will be found that the right way is the only practical one." If I thought it worth the trouble—which it certainly is not—I would print the last sentence in scarlet ink and send it to every politician, statesman and ruler in the world.

PAUL BRUNTON.

FOR TO-DAY. MODERN THOUGHTS SECURED ON THE FAME OF MARCUS AURELIUS. By Archibald Weir, M.A. Oxford: Basil Blackwell. 8*s*. 6*d*. net.

THOSE who have had the patience to study Mr. Weir's other books, know that beneath the difficulties of style which his thought assumes, there is to be found spiritual nutriment such as few contemporary works contain. He is intensely aware of the problems of this distracted modern world, but his sensibility has driven him, not into futile railing against the stars, but to a quiet search for the terms upon which man might attain serenity. The outlines of the philosophy he has evolved may be found in his earlier publications; here we have its application to ethics, couched in the form of a commentary on Marcus Aurelius. Mr. Weir recognizes that morality for the men of our age has lost its foundations in an objective order of universal validity: he is not concerned to revive the authority of dogmatic codes; but he is most earnestly anxious to discover the bases upon which a man might regulate his conduct, the rock, so to speak, from which one might control the bewildering currents of life. If in this attempt he turns to Marcus Aurelius for guidance, it is not in order to see in his ethical system a scriptural sanctity, but in the conviction that it is the best suited to the temper of a civilization that needs standards, yet will not accept them on trust from an external source. No one who appreciates the courage, integrity, and self-restraint that Mr. Weir's principles demand, can deny that they combine the merits of modernity with the massive wisdom of the ancients.

K. S. S.

THE JAPJI AND DISCOURSES ON THE GITA. By M. Udhodas. Ramakrishna & Sons. Rs. 2½.

IS THERE A UNIVERSE? By David B. McLachlan. Golden Vista Press, 2s. 6d.

DEVOUT Sikhs in India usually recite a morning prayer which is taken from the *Japji*, that fifteenth-century poem composed by Guru Nanak, founder of their religion. Judge Udhodas has made an English version of the complete text, and added a copious commentary of his own. The poem is nothing less than a prolonged glorification of God and His works. Here are some typical lines:

"He is the All-giver, He should never be forgotten";

"Hear God, have faith in him and entertain love for Him. This is the inner pilgrimage at which you should bathe, washing off the mental dirt";

"Kings who possess dominions wide as the ocean and great hoards of riches, are not worth the ant that forgets not God from its heart."

This scripture is followed in the same volume by six essays on the Bhagavad Gita. The author stresses the need of a spiritual preceptor. He also points out that society, work and activity, can be made a path to spiritual realization, since the renunciation which really matters is within the mind alone.

Mr. McLachlan has developed a peculiar system of metaphysics which he terms "Monadism". Human beings are conscious units, or monads disporting in the ether like fishes in the sea. We who live in the physical world use a mind specially acquired for that world. The common idea that the universe is an intelligently guided Unity is dismissed as untenable. The author holds that it is a shapeless jumble, promiscuous, chaotic; nevertheless he admits that it is coherent and organized in parts. The purpose of life (here) is to obtain a temporary relief from the monotony of perfect happiness (in the ether).

Applying his system to such matters as consciousness, energy, sleep, dreams, vision, causality, science and Druidic symbolism, the writer gives us provocative and controversial pages. While disagreeing with some of his opinions, I can recommend his interesting book to all students of these problems.

RAPHAEL HURST.

ALMANACH ASTROLOGIQUE, 1933. Bibliotheque Chacornac, Paris.

THIS book collects several predictions made by notable astrologers, both Continental and British. Raoul Larmier foresees a year of great testing for England, both in home and foreign affairs. Italy will change her policy and become more sympathetic to France. America will begin to regain prosperity through wise governmental action. The German astrologers predict a calmer and more settled condition for their own land, but England will become more troubled, though mastering her problems by vigorous action.

J. F. LAWRENCE.

PROOF. By the Rev. V. G. Duncan, B.Litt. Rector of West Tisted, Hants. Foreword by Sir Oliver Lodge, F.R.S. London : Rider & Co. Price 5*s*. net.

THE Rev. V. G. Duncan, an ordained priest of the Church of England, has had the courage to solve by personal experiment the problem of survival after death, and to testify to the fact. Thus death is 'not the extinction of life, but a change in its character'. The proof of survival afforded to the author through the mediumship of the Misses Moore, is similar to that already obtained by many other investigators, including Sir Oliver Lodge. The record is presented without unnecessary comment. The author recognizes that it is of paramount importance, if such a record as this is to be a faithful and true one, that all the facts should be included; and the book contains a faithful account of the sittings held, the names of those who were present at each sitting, and the results obtained. Once again there is revealed a life beyond this, in a world "as visibly and truly and tangibly real as the present world of our daily duties". This message to the human race should be given from every pulpit, but it is one that is seldom heard. It is strange that the last place to obtain a definite reply to questions as to survival of the soul is the Christian Church. Though the secrets of the other life have been revealed, the Churches refuse to admit the fact. Why ?

It is most encouraging that it is now possible for an ordained priest to testify to the reality of continued existence, and that a few are sufficiently honest and courageous to do so.

All honour to the Rev. V. G. Duncan. His book should be found "worth reading properly by thousands."

P. S. WELLBY.

H.P.B. : FOUR EPISODES. A Play by Pekka Ervast. London: Theosophical Publishing House. Price 3*s*. 6*d*.

THE celebrated Finnish Theosophical leader, Pekka Ervast, has written the first play around the life of Mdme. Blavatsky which I have yet seen. Although only fragmentary in nature, it nevertheless whets one's appetite for a full-length script that will deal with the whole dramatic life-story of this brilliant and amazing woman.

The first scene is set in London in the year 1851. It shows H.P.B. as a young woman of twenty and describes her meeting with the Master Morya in Hyde Park. The second scene belongs to Paris, and the time is two years before the founding of the T.S. A strangely fantastic meeting of Brothers of the Shadow is portrayed. H.P.B. attends this in disguise, is discovered and then warned that the Black Adepts will do their utmost to handicap her future work. The third scene introduces the Countess Wachtmeister at Wurzburg in 1886, and closes with the words of the Countess apropos H.P.B.: "Martyr, martyr . . . when will dawn the day when humanity shall recognize its benefactors ?" For the last scene we return to London and watch the dying moments of the Russian lady whom Ervast calls "The Sphinx of the 19th Century".

J. F. LAWRENCE.

OLD AGE DEFERRED. The Prevention of the Disabilities and Disease of Old Age. By Bernard Hollander, M.D. London: Watts & Co., 5 and 6, Johnson's Court, E.C.4. 102 pp. (including Index.) 3*s*. 6*d*. net.

A SHORT and gay life may be deemed preferable to existence prolonged to a sad end; yet, given normal good health and a fair retention or mental and bodily activity, most of us would choose to reach a ripe old age. Naturally, one cannot expect to jump hurdles, climb the Monument, or to stand on one's head as did Father William, when sixty as at sixteen; on the other hand, to sink with a sigh into an armchair and refuse to make any vitalizing physical or mental effort, because brain and muscles work less easily than of yore, is a safe recipe for senility. "For you and I are past our dancing days", does not excuse the aged man from taking some exercise suitable to his diminished vigour, as Dr. Hollander insists he must. "No one," he says, "who has had opportunities of studying old people can shut his eyes to the fact that many of the incapabilities of old age may be prevented by attention to a few simple rules." The substance of these rules is moderation in all things.

But the main purpose of this volume is, apart from such wise counsel to the layman, to stimulate research in the direction of radium emanation. As the author puts it: "A man is as old as his ductless glands"; premature old age may, it follows, be deferred by supplying the deficiency in their secretions. Dr. Hollander has produced the most striking effects on the endrocine glands with radio-active compresses reinforced by galvanic currents; also by diathermy, through heating the internal organs. His method, in accord with and aiding Nature's—it being admitted that vital processes are largely of an electrical or electro-chemical constitution—should be, on that account, accepted as fundamentally sound.

FRANK LIND.

THE GATEWAY. By C. R. P. London: The C. W. Daniel Co. Pp. 96. Price 3*s*. 6*d*.

HERE is a most beautifully produced little book, for which both author and publisher merit high praise. Unfortunately we feel that there will be only a small circle who will delight in the little visions, some of which are very beautiful. There is the now fashionable method of speaking of a hidden teacher behind the scenes which is becoming a little wearisome.

Apart from this, the whole book is most refreshing, presuming that the reader likes teaching enwrapped mystically in little stories and episodes. To such as these it may be well recommended.

The author's idea of inspiration is worthy of note. "I entered deep within the sacred shrine, and there I saw the Christ with upraised hand. Before Him was a winged figure kneeling, awaiting His command. He laid His hand upon her brow, then with a silent gesture bade her rise. She left the shrine, spread wide her wings, and sped with a message of the Lord of Love throughout the world, pausing at each heart whose door was opened wide."

LEONARD BOSMAN.

THE LIFE OF ONE WOMAN. By Nancy Fullwood. New York: Macoy Publishing Co.

If, as the author states, this book was written without occult knowledge, it is a remarkable achievement. We must admit an initial prejudice against the title, which seemed to reduce a lovely and somewhat abstract conception to the level of the personal. But prejudice rapidly died, as the book unfolded its poetical expression of continuity of lives. The cyclic Law is revealed in the experience of Uodeo, the "*one woman*", "*a child of hope*", in a song of loves and lusts, gained and lost.

Here and there the rhythmic cadence of the sentences is quite beautiful; (and, except in spelling, there are no Americanisms). For instance:

"*A slave led her out into the forest with her hands bound to her sides. The wind sang of sorrow and before the moon cast shadows beneath the trees, the wild beasts snarled with gnawing hunger.*"

Now and then, however, the narrative descends to that commonplaceness of diction which so often appears in work claimed to be inspirational.

The story purports to be told by the Timekeeper—spoken of as "the symbol of that law which operates as limitation", and by himself as "called into being to assist the gods in bringing order out of the chaos of separation",—by Sano Tarot—the law of the soul—and Uodeo—or Nancy Fullwood ?—herself.

After each earth life, Uodeo is lifted back to the Sun, for a period of rest. "*It is rare,*" says the author, "*that two virtues make their cycle of development during one Earth life,*" and "*the period which the people call old age . . . the gods call season of rest.*"

In her last incarnation Uodeo unites with her perfect mate. As his development equalled hers, the result was a perfect polarization of forces, so that "the whole universe was balanced thereby". At death they fused themselves, and became a star.

The end of the book is harmonious and fitting, culminating in a balanced, rhythmic whole. Incidentally it affirms that which occultists believe: The approaching rule on earth of spiritual man.

R. E. BRUCE.

DIVINE PSYCHOLOGY. By Kate Simmons. Chichester: H. T. Hamblin. Price 2*s.* 6*d.*

THIS is a revised edition of a book which appeared several years ago. The authoress has changed some of her beliefs during the meantime, and has embodied many corrections of the text as a result. She no longer takes the ultra-idealistic view of the problem of evil, but comes nearer to the outlook of normal humanity when regarding it. The chapters have much to say upon the question of spiritual healing. Miss Simmons' chief standpoint is that a realization of the spiritual self provides healing currents for mind, body and estate, and she is more concerned with establishing correct principles than with detailed methods of practice.

J. F. LAWRENCE.

THE SERMON ON THE MOUNT, OR THE KEY TO CHRISTIANITY. An Interpretation by Pekka Ervast. Authorized Translation. London: Theosophical Publishing House. Crown 8vo, pp. 158. Price 5*s*.

SHOULD the Sermon on the Mount be regarded as exoteric, instruction for the mass, or as purely esoteric ? In support of the latter claim, it has been suggested that the ascent "into the mountain" indicates "on the altitudes of spirit". But the absurdity of the contention that Christ addressed himself solely to his disciples is, as the author of this interpretation points out, proved by the concluding words of the story : "And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching." A collection of pithy "sayings of the Lord" (logia), united into one lengthy discourse by the writer of "the gospel according to Matthew", the Sermon on the Mount is, in Pekka Ervast's persuasion, both exoteric and esoteric ; according to the understanding of each who lends ear.

Our author, in his revised translation and commentaries, throws some fresh light upon Christ's teaching. Following the fourth-century Latin texts of Hieronymus, he arranges the beatitudes into four pairs : the first and the last going together, the second with the seventh, and so forth. "Think of them as pearls on a string ; if you lift up the string right in the middle, the pearls or beatitudes belonging one to another will be placed side by side." One soon discovers there is more in this method than mere ingenuity or chance association.

An interesting disclosure made in this work, if the argument holds good, is that Jesus recognized the doctrine of reincarnation. Had not the mediæval clergy in their councils anathematized the belief, says the writer, then "our Christians of to-day would know that the spirit of man will be reborn upon earth". Few books deserve to be read many times ; but this one emphatically does, and will be. Its instruction is given in the form of a duologue, consisting of questions and answers.

FRANK LIND.

BOOKS RECEIVED : *A Mystic Diary*. By Mrs. S. Simpson. (The Greater World, 1*s*. 6*d*.). *Souls of the Soulless*. By Jules Supervielle. (Methuen.) *An Outline of Existence*. By Marjorie Livingston. (Wright & Brown, 5*s*.). *The Coming of the King*. By David Learmonth. (A. H. Stockwell, 2*s*.). *The Great Beyond*. By Rabbi Dr. A. E. Silverstone. (A. H. Stockwell, 2*s*. 6*d*.). *West-East*. A Study in National Relationships. By W. J. Stein. (Anthroposophical Publishing Co., 1*s*.)

PAMPHLETS : *Some Aspects of Life from a Theosophical Point of View*. By William Kingsland. (Blavatsky Association). *Adyar Pamphlets* Nos. 164-169. (Theosophical Publishing House). *The Soul and the Stars*. By A. G. Trent (International Publishing Co.). *Notes Historiques sur les Rites Anciens de Memphis-Misraim*. By J. Bricaud. (Annales Initiatiques.)

# OUR CONTEMPORARIES

AMERICAN THEOSOPHIST (April). We learn that, by an almost unanimous decision, Mr. Sydney A. Cook has again been called upon to act as National President of the American Theosophical Society. . . . A report of Mr. Jinarajadasa's Adyar Convention lecture deals with "A World in Distress; the remedies as seen by a Theosophist". His solution is for a group in each country to take its stand publicly on the Soul, and not on possessions, thus preaching by their mode of living. . . . Eula Spears contributes "The Lord Maitreya".

ARYAN PATH (April). Discussing the prevalent world sickness, the editor concludes, "Let us therefore come to the only cure—'Thou shalt love thy neighbour as thyself'." . . . D. L. Murray has a thoughtful article entitled, "Plato, the Religious Seer". . . . Mrs. Champion de Crespigny contributes an account of some psychic experiences. . . . Mr. Rhys Davids, asking, "Is Buddhism a Religion?" points out that the word "religion" is much younger than are most of the great cults to which it is applied.

ASIATIC REVIEW (April). Sir Albion Banerji, discussing India's social and religious problems, declares, "I would like to challenge anybody to define to-day what Hinduism is as practised by the bulk of the people. Is it Vedantism, Brahminism, the religion of the *Gita*, Sakti Puja or the Tantric doctrine?" . . . O. M. Green gives some topical information in "China at the Cross-Roads".

ASTROPHIE (March 21). The editor discusses the question whether former lives may be known with any certitude, and describes a method of meditation by means of which it is claimed this may be achieved. . . . The horoscope of Madame Lucile, the famous French clairvoyante, is analysed. Uranus is in conjunction with the Ascendant, while no less than five planets occupy the House of the Higher Mind. . . . Yves D'Avalon writes on the little-discussed subject of intercepted signs.

BEYOND (April). Dr. Lascelles contributes "The Influence of Thought". . . . W. H. Evans shows how a Spiritualist may accept the doctrine of Reincarnation. . . . Peter Freeman writes in praise of Krishnamurti. "Teachers in the past have addressed us as bodies with a spirit," he says, "but Krishnamurti speaks to us as Spirits possessing bodies; a vast difference in outlook."

CHARIOT D'OCCULTISME (April). "The Astrological Letters of Monsieur Reverchon" commencing in this issue, promise to develop into an extremely interesting and valuable series. . . . Dr. de Rofia discusses the qualities necessary to the pursuit of occultism. He emphasizes aspiration, will, work, training and effort. He declares that without sincerity and humility distorted results will be obtained. . . . Jose Bozzi says some curious things in his paper on "Latin Philosophy".

CHRISTIAN ESOTERIC (April). Enoch Penn tries to formulate a basis for a perfect Government. He finds it in a Theocracy, where position and authority will be by virtue of character and spiritual knowledge. . . . An anonymous paper describes a mysterious vision which came to George Washington during his darkest year of struggles, when he was praying for help. In this vision the progress and fate of the United States were revealed to him.

CHRISTIAN THEOSOPHIST (March-June). The Resurrection and the Ascension are dealt with by J. D., who writes, "The conclusion that these narratives are not strictly historical seems inevitable. Here again the mystery-tradition helps us to disentangle the truth from the mass of conflicting evidence." . . . The Gospel of Mark is subjected to analysis from a Theosophical viewpoint.

CHURCH OF THE NEW AGE MAGAZINE (April). The editress records the completion of the tenth year of this little journal's life. It has always sounded a note of real mysticism and lofty ideals. . . . The esoteric meaning of Hercules' Fourth Labour is explained. . . . "Parents and the Sub-conscious Mind of the Child" is a useful article for those interested in education. . . . Dorothy Agnes describes an Easter vision.

DAWN (March). Professor Nicholas Roerich laments the demoralizing influences which result from the lock of spiritual guidance in modern applied science. . . . Sadhu Vaswani pays tribute to Vivekananda in these words: "You are kings! In this declaration of the spiritual kinship of the soul was the secret of the power of the message preached by Sankara and re-proclaimed by Vivekananda." . . . Mrs. Olga Kapteyn suggests that human experience is revealing a new form of Yoga, one which will synthesize the discoveries of East and West.

EPOCH (April). The editress finds sound teaching in the workings of Nature through the four seasons. Men reap exactly what they sow, is the chief lesson she draws. . . . Rev. Arthur E. Massey contributes another of his charming articles. "We can eliminate every element of fear by retiring within ourselves," he writes.

GOLDEN DAWN (April). "Discovering Myself" is an admirable essay on self-analysis which leads the writer to the conclusion that "when I have found myself I have found God!" . . . A woman born blind relates a terrifying childhood adventure when she was saved from death by help received from a super-physical plane. . . .

HIBBERT JOURNAL (April). "On Getting a Change of Mind," is the delightful title of Professor L. P. Jacks' contribution. . . . An anonymous minister in religion asks the question, "Does God Develop ?" He replies affirmatively, and suggests that God's purpose is being achieved, in time, by the human race. . . . Evelyn Underhill writes on the significance of the Oxford Groups. She points out that their influence has gradually spread till there is now no corner of the Church which it has failed, in some degree, to effect beneficially.

INNER LIGHT (April). D. G. contributes the fifth paper in a series on "The Universe". . . . Dion Fortune continues to describe the present position of occultism in the world. She says, "If we seek the roots of living spiritual experience, we are unwise to look for it along the lines of organized physical plane tradition. The real line of contact is a personal one." . . . In a further paper the same writer explains how we are influenced by the mental states of those around us.

INTERNATIONAL PSYCHIC GAZETTE (April). The editor mentions that writs have been served against the editor and publishers of a certain psychic journal in connection with their alleged "exposure" of Mrs. Barnett ; he further announces the opening of a fighting fund to defend mediums, by legal means, against similar "exposures". . . . Mabel Hughman records some recent experiences in automatic writing. . . . An interesting feature recently incorporated is the Conan Doyle Memorial Calender, giving daily thoughts from the great writer's works.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (April). The editor attempts to estimate the work of Rudi Schneider as a medium. . . . The well-known novelist Stewart Edward White discusses the importance of the mental attitude in taking up psychic research. . . .

KALPAKA (March) A correspondent criticizes the Oxford Groups as an American movement and unsuited to British character. . . . The editor criticizes the Western Cabbalistic fraternities, and asserts that the Zohar is spurious. . . . Various Hindu breathing exercises are described, and the one given by Swami Vivekananda to arouse Kundalini, is deprecated as being dangerous.

LUCIFER (April). Interesting, indeed, are the extracts from an old magazine giving glimpses from the life of William Q. Judge. "His mind is immensely practical and also profoundly mystical," we read. "No one ever tried less than he to gain from men that adherence which comes from impressive manner." . . . A quotation from a scientific writer shows that present-day archaeological discoveries in India prove kinship between ancient Indian scripts and those of far-off Easter Island.

MESSAGE (April). The editor defends religion against the attacks of Krishnamurti, made during the latter's visit to India this year. . . .

Swami Ramdas writes: "In this vision of equality the devotee does not behold the differences which are seen and taken to be real by the soul obsessed by ignorance. The distinctions of caste, creed and race have no longer any significance for him." . . . An address on Raja Rammohun Roy by Dr. Rabindranath Tagore is reported at length. The poet asserts that Roy was the only person in his time to realize the true significance of the Modern Age.

MIND MAGAZINE (March). This brightly garbed pocket-size periodical comes to hand from across the Atlantic for the first time. Some of the articles are: "Realizing the Invisible Presence", "The Problem of Sleep and Dreams", "God in all Things", "Mind Development Groups", etc. The back cover is wholly occupied by three large words—"Use Your Mind!"

MODERN ASTROLOGY (March-April). This old journal of astrological interest is now issued bi-monthly. . . . The editor gives some notes on the position of the astral science in ancient Egypt, and says that the doctrine of planetary hours seems to have originated there. . . . The horoscope of Edith Cavell is given, together with a sketch of her life. . . . S. McClure contributes, "Music and the Horoscope".

OCCULT DIGEST (April). "Psychic Energy—its Recognition and Culture" is a reprinted article which discusses how far it is possible and practicable to develop interiorly while living amid the bustle of civilized cities. . . . An interview with the alleged materialized form of Edison is recorded.

PENSAMENTO (April). The editor points out that the worth of a philosophy is tested during periods of adversity, and that the present depression and turmoil can be successfully borne only by those who rely on the Divine Mind. . . . F. Valdomiro Lorzenz contributes the first of a promising series on "Communication with the Inhabitants of the Astral Plane." . . . The healing power of love is emphasized in another paper.

PRABUDDHA BHARATA (April). Hemendra Gupta points out by several quotations how the influence of Shri Ramakrishna came to be expressed in the Bengalee dramas of his devotee, Girish Chandra. . . . "The Progress of Ayurveda in Ancient India," is an informative article about the indigenous system of medicine which still survives, and which was supposed to have been revealed by great Yogis. . . .

PSYCHIC SCIENCE (April). The editor points out that those who can appreciate the philosophic aspect of their religion, ought not to cut themselves off from the multitude, but guide them. . . . Stanley de Brath discusses the present position of Psychical Research. . . . The death is recorded of William Hope, the spirit-photography medium.

ROSICRUCIAN DIGEST (April). The Imperator deals with the subject of success in life and points out that the same rules which hold good for business success can be applied to occult progress. . . . The Grand Secretary writes on the position of Rosicrucianism in Belgium. . . . Boon Clark gives much information about Red Indian Totemism.

SEARCH (April). A special double number "commemorating the Nineteenth Centenary of Jesus Christ". Archbishop Alban Goodier, S.J. writes on "Christ and Him Crucified", and gives the reasons for the faith which is in him. . . . Dr. A Marmorstein tackles the problem of the true relationship between Jesus and the Jews, and points out that there is a wealth of material hidden away in Rabbinic sources, which throws light on the question. . . . Rev. Dr. H. Gow writes on "A Unitarian's Thought of Jesus Christ". . . . Maulvi Madid suggests that Jesus did not die on the cross. The article, "Jesus as a Muslim Sees Him", is full of interest. . . . There are several other excellent contributions in this splendid issue.

SUFI (March). This is the first number of a twice-yearly publication, the organ of the Sufi movement in England. . . . S. L. Goodenough writes charmingly under the title "Toward the One". . . . G. M. Craig describes a visit to the Durgah, or mausoleum of Inayat Khan, in Delhi. . . . Maheboob Khan gives highly valuable information on Sufi psychological science in a paper on dreams. . . .

SUFI QUARTERLY (March). The editor writes: "Agitation about dogmatic truths is a weed; we shall look round over such speculations when we come to our full height, and see them as lost in the One Truth. . . ." L. Lind-af-Hageby contributes a paper, "Religion in Transition". . . . O. D. Coppolani explores, in French, the derivation of the word "Sufi".

THEOSOPHY (April). "Theosophical Traces in Poetry", gives some valuable and little known references to the occult element in poetic literature. It is claimed that Dante used a secret language, each word being purely symbolical. . . . The new trends in education and their approach to a recognition that man is a soul, are described in an able survey. . . .

WORLD THEOSOPHY (April). C. Jinarajadasa writes on "The Search for God". . . . Jean Delaire shows where Theosophy and Christianity meet, by going back to early Christianity. . . . "Man, Physical, Superphysical and Spiritual", is a contribution by Geoffrey Hodson, who mentions that "the etheric double has two functions; first to conserve and distribute the vital energy which comes from the sun, while its other function is to serve as a connecting link between the superphysical and the physical man". . . . James H. Cousins describes the ideals of Indian Art.

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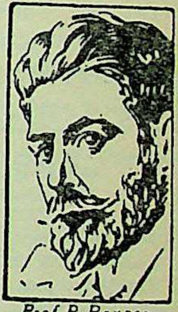

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# THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

*"Nullius addictus jurare inverba magistri."*

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# EDITORIAL

AT the present time, much attention is being given by the daily newspaper press to subjects connected with the occult generally. Astrological predictions form a regular feature of one of the most popular of Sunday papers, and even the cinemas have taken the matter up. Sensational stunt-articles on various aspects of spiritism are by no means infrequent features of the daily press, while articles on numerology, clairvoyance, dreams and divination in its many forms, are to be encountered almost everywhere.

"Have you noticed ?" a friend asked, "the tremendous growth of interest in occultism in the popular press" ; and he proceeded to enumerate the many-phased contributions on "occult" subjects as indicated above. It was with an expression of rather pained surprise that the inquirer received the reminder that this sort of thing was decidedly *not* occultism. The misconception of the nature of occultism betrayed by the inquiry quoted as an example is by no means confined to a narrow circle. It is prevalent everywhere and among all classes. Only a few days ago a lady wrote to the editor of this magazine, expressing astonishment that its contents dealt, not with fortune-telling, spirit intercourse, psychometry, etc., but with deeply philosophical and even mystical matters, contributed by writers of culture and originality, highly thoughtful articles which made some demand upon the intelligence of the reader. Having, apparently, been agreeably surprised, it is to be hoped that the correspondent in question has become a regular reader of the magazine.

It is with no little misgiving that one observes the tendency to associate the term "occultism" with such things as attempting to forecast the winner of the Derby, or mediumship, or crystal-gazing, or any of the popular forms of the divinatory arts.

Inasmuch as the *modus operandi* of the faculty of divination is obscure or hidden, the use of the term "occult" in such a connection is, it must be admitted, not without some show of justification; but those who know what occultism meant to people like Madame Blavatsky and the equally gifted sensitive, Mabel Collins, through whom was transmitted inspiration of a lofty spiritual order, will almost certainly share the feeling of uneasiness with which the present writer views the trend of events in this connection.

### MRS. BESANT'S PICTURE OF AN OCCULTIST

There is no true occultist, surely, who would venture to disagree with the sketch of the ideal "chela" which Mrs. Annie Besant once outlined:

"Every would-be Occultist should be the one person, in his own home and circle, to whom everyone most readily turns in sorrow, in anxiety, in sin—sure of sympathy, sure of help. The most unattractive, the most dull, the most stupid, the most repellent, should feel that in him, at least, they have a friend. Every yearning towards a better life, every budding desire towards unselfish service, every half-formed wish to live more nobly, should find in him one ready to encourage and strengthen, so that every germ of good may begin to grow under the warming and stimulating presence of his living nature."

This has been quoted in these columns before. Since it so well describes the ideal disciple, no apology is offered for its repetition.

The ideals of the best writers on occultism, no matter of what brand they may be superficially, are substantially in agreement.

To them, occultism means something vastly different to that which is popularly regarded as such.

He only may be considered a true occultist to whom such ideals appeal with all-compelling force, whose life is oriented by them, and who cherishes them as the animating principle of his inner life. Such a person may or may not be versed in the arts of divination, may or may not be given to the practice of ceremonial magic; may or may not be versed in the lore of Eastern yoga; may or may not be "something of a healer". Whether any or none of these things characterize his personality matters little; as little as whether he subscribes to the beliefs of Christianity, Buddhism, Theosophy, Rosicrucianism, or any other religious or philosophical school of thought.

With such latitude, one may be forgiven for wondering what are, then, the characteristics of the true occultist. He may be psychically sensitive, or he may not; he may be religiously inclined or he may not; what, then, differentiates him from those of his fellows who are not, and who make no claim to be, occultists?

To give an intelligible answer to this question to one who has never made a study of the subject of occultism is by no means easy. The most one could say is, that the occultist is one whose life is lived in obedience to the Voice of the Silence—or to "the will of the Father" in religious parlance; or to "the inner Word" in less orthodox terminology. Perhaps the most comprehensive statement one can make in regard to the occultist is to say that he is one who lives the life of the Spirit. Even so, much depends upon the interpretation of the term "Spirit", and we are not much nearer to an understanding than we were before.

Before anything like a clear conception may be gained in this connection, it may be as well to pave the way by dismissing from consideration all that which occultism is not. One is inevitably reminded of the statement of Madame Blavatsky, when she said that amongst the hundreds in the West who call themselves "occultists" "there are not half a dozen who have even an approximately correct idea of the nature of the science they seek to master."

Occultism, then, on the authority of no less an exponent than Madame Blavatsky, is not to be confounded with the occult sciences or the occult arts, interesting and, indeed, in certain conditions, useful though they may sometimes be. Astrology, intimately connected though it is with the profound secrets of human nature and destiny, is in itself not occultism, even though it may be one of the most important of the occult sciences. The same may be said of alchemy, even apart from consideration of its more material issues, such as physical transmutation of the metals—which, at last, science is beginning to recognize as something more than a mediæval dream. Mesmerism, hypnotism, and magic of various kinds, are all branches of occult science or the occult arts. Occultism sets little store in the ability to use the subtler, psychic faculties latent within mankind. Still less it is a matter of learning, of scholarship. In occultism, especially, is true the saying of St. Paul, that "the letter killeth but the spirit giveth life".

### THIRST FOR POWER

A particularly dangerous misconception in regard to the nature of occultism is to confuse it with some form of self-realization. Occultism has nothing to do with the transference of personal desires and ambitions to a wider plane. Self-surrender rather than self-realization is the keynote of occultism. "The passion for personal stature," indeed, is one of the great stumbling blocks of the aspirant to chelaship.

Occultism may recognize and, indeed, make use of the occult sciences or arts, for they have their foundations laid deeply within the constitution of mankind. The true occultist, the master in occultism, who has transcended the limitations of self, may use one or all of these as an instrument in its proper place to serve his purpose. Their pursuit, as an end in itself, is, however, no part of the training of the student of true occultism. As H.P.B. says, Atma Vidya is the only kind of occultism that any admirer of *Light on the Path* ought to strive after. This tribute to the high quality of the teaching given through the instrumentality of Mabel Collins, coming from the compiler of *The Voice of the Silence,* herself an accredited messenger of some of the Masters in occultism, is worthy of special note.

The demands made upon the aspirant to Atma Vidya, as Madame Blavatsky designates the kind of knowledge towards which *Light on the Path* would lead the student, are doubtless rigorous in the extreme, viewed from the standpoint of the separated self. For self-surrender, non-separateness, universal love, and utter harmlessness, are some of the qualities demanded of the aspirant. The lust for power receives a stern check from the very outset, when the student is reminded that "the power which the disciple shall covet is that which shall make him as nothing in the eyes of men". The training of the aspirant to the life of occultism, in fact, is in many respects similar to that of the religious mystic. The "spiritual combat" in every respect is just as relentless and intense, and the conditions under which the "battle" is waged are almost identical. While the occult student has the advantage of a more or less penetrative and intuitive knowledge upon which to base his exertions, the efforts of the mystic are inspired by an ardent love which will not be denied. The one sees more and perhaps feels less; the other feels more and possibly sees less. It is indeed a happy combination when intuition and aspiration work hand in hand—the occult and mystical characteristics in double harness.

### THE SPIRITUAL SCIENCE

Like mysticism, occultism is solely concerned with the spiritual side of man. In her well-known essay on *Occultism* v. *the Occult Arts*, Madame Blavatsky couples them together, when she refers to those fortunate ones who are "mystics and occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures". Hence a work of spiritual inspiration, such as *Light on the Path*, may with advantage be used as a manual for meditation by occultist and mystic alike. Intuition unfolds the inner meaning of the aphorisms for the one, while love illuminates them for the other. The gnana yogi and the bhakta yogi may each avail himself of its inspiration along his own special line.

By all means let those who are interested in the investigation of Nature's finer forces pursue their quest with enthusiasm tempered with patience, but while they are doing so, let them not deceive themselves in believing that because, for instance, they have penetrated deeply within the mysteries of astrology, that they are by that fact occultists; and everything possible should be done by the serious student of occultism to combat the prevalent misuse of the term in connection with ephemeral newspaper articles.

THE EDITOR.

# DIRECT VISION AND MYSTICAL UNION

### By COURTENAY JAMES, M.A., B.D., Ph.D.

MATERIALISTIC science denies or ignores a sphere of transcendental consciousness. Physicists not able to reduce the invisible factors of existence to logical formulæ, take the easy course of repudiating these factors. Spiritualists, on the other hand, in their eagerness to maintain belief in another world, extend the laws of the present into the future. Thus the "other world" is just a sublimated photograph of this world. Materialistic philosophy and spiritualistic séances are equally incapable of apprehending the ultimate self-consciousness. The mystics of all ages have sought and found this "secret" knowledge through immediate contact with the Fountain of Life. It is strange that the Church, notably the Protestant, and particularly the Nonconformist Church, has disregarded all esoteric teaching and rejected all occult experiences. One of the most significant phases of modern thought is the forcing of science and religion to a recognition of the place of intuition in all final conceptions and decisions. Intuition is the inrush of an "environing consciousness", and is the highest and ultimate form of knowledge.

In any definition of personality by the subliminal or subconscious, self must be included. The nature and extent of the subconscious have not yet been fully discovered. It will be well to keep clearly in mind a threefold distinction : (*a*) all that comes into the conscious life, that is, the *supra-liminal* ; (*b*) all that is contained in the unconscious life, that is, the *infra-liminal* ; (*c*) all that impinges upon the conscious and the unconscious self, that is, the *extra-liminal*. There are three avenues of knowledge, the physical, the intellectual and the psychical. The first and second do not now concern us. Much knowledge, of course, is derived through the common sense-organs. This knowledge, to a large extent, can be gauged and predicted, but it leaves the realities of existence unsolved and untouched. Psychic knowledge is more illusive ; it can neither be estimated nor foretold. Much has been done in the field of occult research, but psychology is scarcely a definite and clearly arranged science. Indeed the more that psychology is hedged about by scientific and logical analysis, the more impotent it becomes in the search for ultimate truth.

Conscious life does not constitute the whole self. It is a part, probably a small part, of a more extensive and indefinite self, which is connected with Universal Being. The content of conscious life is supplied largely through the physical and intellectual faculties, but even here these faculties are not the originators nor final judges of the impressions conveyed. They are often the media of perceptions and knowledge which have their source in the deeper recesses of our being. Here the physical sense is just the nexus between the picture and its interpretation by the mind. In its turn the mind becomes the nexus between all sorts of phenomena and their inner meaning or psychic significance. All this is above the *limen*, the threshold, and forms the conscious life.

To perceive more accurately the causal basis of all activity, it will be necessary to picture an unfathomable ocean of consciousness. We may think of different strata of consciousness—the normal, the subnormal, and the interpenetrating basic. The normal consciousness is active in our ordinary life and work. On this stratum the common pursuits of the race take place. The subnormal is not definitely individualized, but its contents may be communicated to others through telepathy and perhaps telaesthesia. Here we must look for an explanation of table-moving, telekinesis, ectoplasmia, and such phenomena. The basic consciousness is beneath all, above all, and pervading all. Of this fundamental consciousness human individualities are personalized peaks, which indicate, but only dimly reveal the Mystic Reality. The question is, does human consciousness function in any way with the ultimate basic consciousness ? If this can be substantiated, then we may get knowledge utterly beyond what is possible through the sensory and mental faculties. In other words, can we get direct communion with Ultimate Reality ? That this is possible is claimed by the mystic initiates of all ages, and is tacitly implied in what is called the "Communion of Saints."

Self-consciousness is not so much a product as a source. Physical elements do not become conscious, because all real consciousness must be self-consciousness. This involves the obvious fact that there can be no self-consciousness unless there is a Self. There must be self-identification in order to identify, self-recognition in order to recognize, and self-consciousness in order to be conscious. Self-consciousness is expressed in vital individuality and self-determination. At the back of all there is motion ; this means force, and this means cause. The only cause known to us is will, hence we are compelled to attribute all phenomena to a will in essence like our own. The "attraction", which, according to physicists, brings atoms together is no more explanatory of Ultimate Reality than the gods of the pagans, who were supposed to manipulate the stars. The reality behind all phenomena is in constant self-evolution, manifesting itself in endless life-modes. These life-modes do not constitute the reality, any more than surface waves constitute the ocean. This is an indirect way of saying that human self-consciousness is a direct expression of basic and illimitable self-consciousness. Hence the possibility of immediate approach to reality, and the probability of what are termed "occult" phenomena.

That knowledge is communicated through methods other than the five senses is now generally admitted. It can be no longer asserted that "there is nothing in the intellect which did not previously exist in the senses". There is an experience beyond the normal sense-avenues, an "awareness" of reality, not the apparent product of the physical and mental attributes. It might be argued that this ultra-experience is really due to an abnormal and unsuspected activity of the sense-organs. No doubt the senses are capable of great development, and when highly strung and finely attuned may catch sights and sounds utterly unknown to the average man. Even so, this does not explain many phenomena which come within experience or self-consciousness. There are experiences that seem to come independently of the physical senses, and through ultra-sensory channels. The necessary conditions for the reception of this occult knowledge may exist in some inchoate and elemental state in all people, but at present these conditions appear sufficiently developed in a singularly specialized few.

The race has moved in great waves of emergent life. The external phenomena that have characterized each age are the products of the slowly manifesting Universal Reality. This has been as evident in religion as in other phases of human life. Up to the end of the nineteenth century a certain type of mysticism was accepted, and clairvoyant souls were recognized. A new phase is beginning to reveal itself, both in the community life of the nations and in the individual attitude of men. The esoteric aspects of religion remain, but with certain esoteric developments. There is an attempt to express the mystical in more or less elaborate ceremonial. This arises from the recurrent difficulty of believing in the unseen and worshipping the abstract. There is also an attempt to analyze the occult and harness the cryptic forces of the universe for practical purposes. Just as the invisible force of electricity is now used for all sorts of common enterprises, so it is hoped that communion with Ultimate Reality may be applied to the general welfare of the race.

How far are objects of sight or of faith projections of the mind? An illustration of what is implied in this question may be found in Tibetan mysticism. The ascetic, for example, lies on his back so that he cannot see hill or landscape, and gazes into the sky. This exclusive contemplation of the stellar spaces creates or arouses the notion of union with the universe. But the neophyte is taught that the vault of heaven is just a reflector of the illimitableness of the Buddha; that is, a mirror of the undiscovered light and knowledge in himself. At first, the disciple believes he is gazing on an external picture and gaining wisdom from without, but later he realizes that the essential vision and revelation were evolutions or projections of his own psychic being. When he comes to this realization, he can abandon material objects: the universe is not merely about him, but within him. Thus, just as the prodigal, when "he came to himself", returned to his father, so, when a man comes to himself, gets back to the reality of his own being, he comes to God, who is before all things "over all, and through all and in all", the unchanging source and effusion of all existence.

In all Eastern religions the neophyte finds the mystic way arduous and exacting. It is a noteworthy feature that the devotee intent on finding complete renunciation is glad to meet in spiritual combat every invisible enemy. It is this characteristic of Eastern asceticism which Westerners may well recognize and emulate. Great are the sacrifices and labours involved in attaining full triumph over natural passions and carnal inclinations. There is something here that differentiates the Oriental from the Occidental. The Western ascetic who enters a monastery at first feels the snapping of links with old friends and associations. This is his sacrifice. The Eastern ascetic regards his escape from ordinary life as a prized and happy emancipation.

B

The Christian and the Hindu may seek the same goal, but the attitude, the feeling and the media are different. The Christian is enthused with love for his ideal, and leaps with transports of joy as he envisages the goal. The Hindu, in retreating from the common arena, is not aware of sacrifice. The thinker in the desert, engaged in self-examination, will find ecstasy at last, when contemplative reasoning shall yield to clear vision.

An essential element in soul-elevation is faith. This element has a value independently of the object of faith. Many Asiatic ascetics regard faith as a potent factor in itself, energizing the subject irrespective of the quality of the object. The idolater worships a graven image, yet his devotion stirs within him dormant elements and inspires new activity. Belief in something, however impotent, or even in the non-existent, may deepen reverence and intensify aspiration. Faith itself in any god or leader may produce in the devotee results precisely akin to those which he expects from the object of his confidence. It is possible, therefore, that many who imagine they are animated and helped by some external power, are really sustained by the mystic forces within them. This statement is intended to guard against the possible confusion of the *ab extra* infusion of knowledge and the elevation of the latent psychic faculties inherent in human nature.

The quality of life is in the intention. A man's motivation largely determines his character. As the ancient initiate said, "as he reckoneth within himself so is he". Between purpose and deed there is an ethical reaction. The intent to do an evil thing debases the subject, at first possibly in some imperceptible way. This lowering of the volitional self often leads to disastrous outward consequences. If a man's real self is lodged in his psychical being, he will only freely express himself in abnormal states. In waking life a man puts all sorts of restrictions upon his silent purposes, but in trance, or even in dreams, these restraints are largely removed, and the real self may find expression. The suspension of conscious barriers gives emancipation to the natural and fundamental qualities and impulses of life. This, perhaps, is another way of saying that the suppression of consciousness opens the door for the emergence of the subconscious.

Knowledge is obtained through sources other than the normal consciousness. That is, the mind is capable of gaining knowledge immediately, and not necessarily through the sense-organs. The fact behind this statement is the sphere and the evidence of the doctrine of the occult. Direct apperception is a reality, however we may attempt to explain it. For the moment it need not be discussed whether direct apperception is possible through an abnormal development of the mental and psychical faculties, or whether it is infused or super-imposed by some agency, intelligent and communicable, external to and independent of waking consciousness. It is perhaps sufficiently admitted that there is a force acting in and through the vital faculties, which is not recognizable in, and is probably absent from, inorganic evolution. It is well known that immaterial things, such as light and electricity, act on material things. If we allow that "etheric group waves constitute matter", we may call this a form of energy. But what is it that acts and what is the controlling agency ? This modern pushing back from one elementary activity to another, if true, only explains a process. It does not account for the original or directive force in all activity. Some primal and Universal Force or Reality or Being is demanded to initiate and guide the process.

Richet went so far as to affirm that "our intelligence is reached by forces that disclose facts which neither sight, hearing, nor touch could reveal". But how is intellect itself affected ? Is there not an experience behind intellect ? Is not the self, the ego, the central reality, which gives meaning to intellect as well as to sense-phenomena ? Can we say it is a matter of vibrations ? The comparatively slow vibrations which result in our physical life constitute a small phase in the universe of vibrations, some higher and some lower, the ultra-violet and the infra-red. Mind or intelligence is a more rapid system of vibrations, impinging on the visible or physical waves. Beyond these mind waves there are vibrations immeasurably more rapid, the basic self, the Ultimate and Universal Reality, which under special conditions can directly affect the human Ego.

Mind and matter are the two phases of one etheric reality. Intelligent beings, such as humans, occupy a state somewhere between the higher and the lower vibrations, and the body is the link with the lower vibrations. The highest vibrations belong to what we term spirit, invisible, intangible, inaudible and, by the finite faculties, incomprehensible. Behind all and interpenetrating all, there is the Universal Mind, the Infinite Spirit ; that is, God. How can the finite mind get into communion with the Universal Mind ? By a twofold activity : (1) Through meditation, prayer, faith, aspiration, the mind can intensify its vibrations, and so penetrate farther into the occult regions ; (2) By lowering its vibrations the Eternal Spirit can reveal itself to the exalted human spirit. When, as in rather rare instances, this rapprochement takes place, there is illumination, revelation, ecstasy and "peace which passeth the understanding" of the uninitiated.

Truth, to the modern physicist, is something undefined and indefinable, a goal towards which the race is continually moving, but never to be attained. In reality, truth is something very different, having its essential expression within man ; that is, in the life of the soul. Hence truth, in itself, does not depend upon exact science or systematized knowledge. The soul is the only individualized reality, the only conscious conjunction with reality. Through concentration of will and thought, the forces of the soul are educated till conscious communion is attained with the source of life and light ; that is, God. It is the illumination resulting from this communion which, and which alone, can equip us for interpreting the personality of men and the life of the world. It is time to divest ourselves of the old stultifying notion that truth is eternally inaccessible. The fact is it has been within the grasp of men from the beginning, and in the possession of the great initiates through all ages. The question remains how to bring the truth to light. The answer is found in a recognition of "the profound science, the secret doctrine, the occult actions of the great initiates". The mysterious symbolism in the ancient temples had its real significance in the souls of the great seers, who did not, and could not, write on tablets their soul conflicts, estatic flights and ultimate tranquillity.

Though illumination is not dependent upon ceremony nor intellectual assent, yet it is gained by effort and attitude, even when there is no memory of the process. Mediation through the mind and quest by the soul are the exercises which accompany the flooding of the personality with light. Mere hyper-sensitiveness must not be confused with real intuition. The former may depend upon the sensory nerves and be just a superficial flash. The latter is the product of the basic self protruding through self-consciousness, making the latter aware of itself and of its source. The urge of the Ultimate Reality upon human self-consciousness is the spring and inspiration of all progress. Because this is not recognized, civilization is everywhere balked, and religion in general is largely abortive. To bring about a revolution, science may continue its method, but enlarge its aims and field of research. Religion may still cherish its traditions, but better apprehend their origin and esoteric value. In this critical age both science and religion should pay reverent heed to the irrepressible, though often neglected, aspirations of the soul. To follow other paths will be a snare, and end in delusion. Through the "inner light" mankind will be led "to the Light which lighteth every man coming into the world."

The tremendous secret of the ancient mysteries was the enigma: "One only Soul, the great Soul of the All, by dividing itself out, has given birth to all the souls that struggle throughout the universe." This is essentially the doctrine of all esoteric religions, and can be interpreted in harmony with the self-recognizing personalities in which the primal and universal self-consciousness reveals itself. The ancient neophyte was bound to silence, and on no account would he divulge the occult doctrines to the common people. These doctrines could only be made known under the three-fold veil of the Eleusinian and other mysteries, and in conjunction with the mythological emblems.

Plotinus held views of immediate vision of God, which later permeated, to some extent, the current of Christian doctrine. Yet Plotinus was condemned by Christian apologists because he soared in ecstatic flights into the regions of mysticism. That he ascended the steps of divine contemplation to the direct and actual vision of the Deity himself is quite in harmony with Paul's entranced experience. When he was psychically transported "to the third heaven" and ecstatically "caught up into Paradise", he was unconscious of somatic conditions, "and heard unspeakable words", *dicta nefanda dictu*. Mysticism, in popular Christianity, is too dependent on belief and method, it makes the highest illumination contingent upon mediation. True and age-long mysticism affirms the attainment of knowledge by direct communion with God. The historical facts of the Christian religion have a value in preparing for the highest plane of spiritual life. When the highest is attained the initiate has stepped beyond the media, he has left all instrumentalities behind, and, like Moses, he speaks to God "face to face".

# A STUDY OF MYSTICAL RELATIVITY

By MAJOR-GENERAL J. F. C. FULLER

## III. THE UNITY OF THE MATERIAL AND SPIRITUAL

IN Parts I and II, I dealt with the two great abutments of the world-problem—on one side religion, and on the other side science, and in this third and final part, I will attempt to examine the relationship between them: that bridge which should rest upon them and span the stream of existence, so that we ordinary folk, who are neither scientists nor great religious masters, can walk at our ease into those mysterious and wonderful lands which skirt its banks.

This, to me, is symbolically a return to the Garden of Eden, a garden in which knowledge and enjoyment of the material world and of the spiritual will no longer be separated by the idea of good and evil, but will constitute one world—a world of ever-entrancing mystery, enticing man onwards through the wonders of life to those wonders which we cannot doubt lie beyond it.

Until Eden is re-won, recreated through harmony, the unrest which characterizes the world to-day will continue. Mentally too lazy to probe deep into things, most of us consider that the turmoil which surrounds us was begotten by the late war, by economics and politics, and so on, seldom troubling to see that behind all these secondary causes lies a primal and still profounder cause—inward discontent, a quarrel within ourselves, a spiritual melancholia.

Once, when religion gripped our lives, all our strivings seemed to be directed towards a definite goal—heaven, paradise, nirvana, call it what you will—a goal which made light our way and which endowed us with hope, and their opposites—hell, gehenna and the law of Karma—to keep us in the centre of the road, and so prevent us wandering into those soulless wildernesses and deserts which verge it. Then we were as little children. Now all this has been changed, and an ever-increasing number of men and women are abandoning the spirit, because they can no longer believe in it. Yet something still tells them of the hopelessness of worldly struggle; of piling up wealth, of striving against poverty, of gaining fame, of being forgotten, of begetting children, even of doing good, if all things are to end in the seeming nothingness of modern science. A world which mysteriously came into existence hundreds of millions of years ago, which may exist for hundreds of millions of years yet, but which will ultimately be radiated away into what to the reason appears to be absolute zero—annihilation.

As I pointed out at the beginning of Part I, our difficulty to-day is largely a question of language. The average man or woman, has always relied upon the exceptional man or woman for his or her ideas. The masses of mankind always require leaders, and if their spiritual or religious leaders cannot talk to them in a language which appeals to their hearts and minds, they cannot hope to awaken within them the spiritual side of their nature, that side which offers them something beyond the toils, sorrows, pains, pleasures and disappointments of everyday life, and which gives this life balance, worth and purpose.

To-day, it appears to many of us, I think, that much of the language of religion is out of date, and be it remembered, eternal truths can only be expressed by means of symbols, and symbols change as civilization changes. The history of man is like man himself. In the nursery he demands one language, in the school-room another, and in workaday life yet a third; when grown up he is not satisfied with fairy tales, and though to explain the problems of life as fairy tales to a small child is to talk in a language it can understand, and, therefore, to talk truthfully, to do so to a grown-up man, more often than not simply awakens a sense of the ridiculous, and is frequently no better than lying.

So also with mankind. In place of individual men. There was a time when the first chapter of Genesis appealed to the minds of shepherds, and from our present way of looking at things, to the minds of uncultured men, as a sublime truth. Its symbolism was in its day a revelation of truth. Not truth itself, but truth as it was reflected, like an image in a mirror, upon the minds of the leaders of long ago, and one which was graspable by the minds of their followers—the masses of unthinking men. A fairy story, if you will, yet one which satisfied them, and made them better men and women by so doing.

Though many of us can still feel the beauty of this simple story, this beginning of our earth, many of us can no longer relate it to the world in which we are living, for it no longer fits our outlook upon this world. The words of the clergy ring hollow in our ears, and either we assume an agnostic attitude, or push religion aside and merely look upon it as a kind of lifeboat which when some favoured project is wrecked, or the ship of life is about to founder, will put out from the unseen shore and rescue us.

This difficulty of expression, of language, of symbolism, is a profound one as I will now show. It is not merely a matter of changing words—for example, in the baptismal service, we are told: "All men are conceived and born in sin", when many of us feel that most men are conceived in love and all are born in innocence—but of searching out the truth and never resting content that we have entirely discovered it, and then explaining what we have discovered in simple terms to our listeners.

The utility of science, the science of the physical world, does not consist only in discovering truth, but in expressing its discoveries in intelligible terms. The language of science is always changing because its penetration into truth is never final. The material universe appears to be infinite, therefore this search is eternal; the spiritual universe also appears to be infinite. Should not then our search in things spiritual be everlasting? Science never rests upon its oars, yet its controlling principle—the search after truth, never changes. The language of science of thirty years ago was very different to the language of science of to-day, yet the scientists of the year 1900 were just as great truth-seekers as those of to-day.

Can we say the same of orthodox religions? I am afraid we cannot. Does not their history show that most of the changes which have been forced upon them are the result of outward pressure and not of inward examination?

If there is a spiritual world then it is worth examining, just as this physical world is. In Part II, I explained how the great masters of religion set about this task taking up the clue from where reason could no longer follow it. In Part I, by picturing the extreme difficulty of explaining to a person of two-dimensional consciousness, the things which happen in a three-dimensional world, I pointed out how equally difficult it would be for a man endowed with a four-dimensional consciousness to explain his vision of Reality to people of three-dimensional understanding.

The problem is not to change words, but to penetrate deeper and deeper into those mysteries which words so inadequately attempt to define. The reason for this is surely obvious. When the vision passes, and the higher consciousness of God is once again replaced by the normal consciousness of man, though the religious master is endowed with a divine knowledge of tremendous magnetic power, he can only explain symbolically in the normal language of everyday life, and according to his own personal standard of knowledge and education, what he has experienced.

Whilst the master is alive these images are magnetized by his will, and may be compared to charged electrical batteries, but once he is dead they become uncharged until a time arrives when the letter replaces the spirit, and the symbol of truth is accepted as Truth itself. When this takes place, a spiritual dry rot sets in.

In his book, *The Mysterious Universe*, Sir James Jeans very truly says : "The making of models or pictures to explain mathematical formulæ and the phenomena they describe, is not a step towards, but a step away from, reality. It is like making graven images of a spirit." Yet in the religious as in the scientific sphere, it is so difficult to avoid these pictures, that it would appear the only way to prevent them becoming "graven images", is to keep our spiritual batteries always charged. That is to say, never simply to become followers of the great religious masters, but instead, to become partners in their work.

There can be no doubt in the minds of any of us that the source of scientific knowledge lies in the physical world, and that it is only by probing into this world that its mysteries are laid bare. Nor can there be any doubt that however deeply we probe, consciousness will ultimately be faced with a problem it cannot solve.

Equally in my mind, there is no doubt that the source of spiritual knowledge can only be realized in a state of superconsciousness, or what, to give it a more scientific name, I have called four-dimensional consciousness.

The ultimate world problem is not duality but unity, not opposition but co-operation, not matter as matter and spirit as spirit in eternal conflict, but what lies behind these two states—the discovery of the Divine Essence and identification with the Eternal Spirit.

Modern science in its delvings into truth has reduced the whole universe to a "world of light", to a world "of pure thought", and for ages have the mystics, those founders of all religion, told us in their various symbols, that the spiritual universe lies beyond thought. The whole universe is a mystery, a mystery which I feel can be solved by man when it is realized that all parts of this universe, the material, the intellectual, the moral and the spiritual, are all "very good". In fact, not four parts, but *one* "continuum", a continuum which at one end of the scale is represented by gross matter, and at the other by at-one-ness with God.

The conflict between science and religion is, I believe, nearing the end of its last lap, and that the race will be won by neither, but by both in a stupendous spiritual revival, a revival which will change the world more completely than Christianity changed it after the fall of the Roman Empire, or rational thought changed it after the Reformation. What these changes will be it is as impossible to foresee as it would have been to have foreseen the existing world of science a hundred years ago.

There is, however, one problem which, whether we are religiously minded or not, interests us all. As the feeling of a lack of purpose in the universe is abhorrent to us, so also is the feeling that when this life ends, our personalities end with it. Nature abhors a vacuum, so does man. The old idea was that the body itself was resurrected, because in former days the mind of man could not conceive of a spirit without a body, any more than quite recently it could conceive of electrical energy without some material substratum. Many can no longer believe in the resurrection of the body, most still hope for a spiritual after-life, but where and how? These questions perplex us, and as perplexity grows, so does hope dwindle until it is as if a ghost were whispering to us: "You are no more than a dream." Yet the one thing we know, and, perhaps, the only thing we really know, is: "I am", that is, "I exist", and though rationally we may not even be able to prove this supreme assumption, it is infinitely more real to us than "I am not"; that is—"I am dead". Should life itself be an unsolvable riddle, how much more so is death, of which in itself, it appears, we can know nothing until we are dead—and what then?

Is there such a state as death; namely, the absolute cessation of all we understand by life? This problem has perplexed the mind of man ever since he learnt to think, and surely the reason for this is that it is a problem which thought cannot solve. Therefore, let us turn to life, the sheet-anchor of all our hopes; here surely is to be found a firmer foundation.

We assume that the body dies, but we realize that the body is not ourself, but the vehicle of something which we call "ourself", our soul, or spirit. Why should this mysterious quality which makes us what we are, perish? For in truth the material body does not perish, for all it does is to change its form.

It comes from earth, and it goes back to earth, and this earth from which it comes and goes is in a continual state of transformation—forms succeeding forms in endless succession. Yesterday the flesh and bone of my body, the very cells of my brain and fibres of my nerves were atoms of earth scattered over the broad surface of the world, to-day they are myself, and to-morrow particles of them may be vibrating in some living creature, the rest lying fallow, dreaming awhile as it were until they are reincarnated in new and unexpected forms. Then, perhaps ultimately, as science tells us, all these particles will be radiated away, dematerialized into something, which, to our finite reason, is nothing, but which, surely in itself, cannot be annihilation, but rather spiritualization. Perhaps, what the scientists call zero, is, in fact, pure spirit—the matter, so to speak, of the spiritual world.

If the particles of our physical bodies never perish, why then should that something, which enables us to say: "I am", cease to be when our bodies go back to Mother Earth? What is the answer? It appears to me to be wrapped up in our perception of time. God, we feel, is timeless; that is, eternal; because to our inmost feelings a finite god offers no appeal.

To man, time is the progenitor of death. We cannot bring ourselves to believe that plants, or animals, fear the "idea" of death; because, as far as we can grasp, they cannot rationally appreciate the "idea" of time. Is it not, in fact, time unappreciated which separates the animal from the human, and time conceived which links the human to the divine? So it happens that, in the conquest of time, is to be sought the secret of immortality.

On this subject it is easy enough to write in a mystical way; that is, to use words not to express ideas, btu in order to symbolize those inner feelings and experiences which refuse to be moulded by our reason. We know how easy it is to be obsessed by an idea, that is, to believe in it so firmly that no argument will convince us that we are wrong. Dreams sometimes obsess us until we realize that they are but dreams. Perhaps time, in its turn, is what I will call, for want of a definition, "the slumber of the soul", so that if we could only awaken we should find that our idea of death is but a phantom.

Our senses tell us that we are living in a three-dimensional world, and we know that we cannot think ourselves out of it, not because of space, as it appears to us, but because of time through which we seem to be falling, and are impotent to stop our fall. Now science tells us, as we have seen, that time is the fourth dimension, a dimension we can recognize mathematically, but cannot grasp physically. If so, then, as I have already explained, because we are living in a four-dimensional world, it follows that we must possess not only three-dimensional bodies which are tangible, but also four-dimensional "bodies" which are intangible and ungraspable by our three-dimensional consciousness.

Granted the existence of such a dual body, of which the miraculous, or spiritual, half, whilst on this earth of ours, exists within us like life slumbering within the pupa of an insect, then we may liken the deliverance of the spiritual body from its physical shell to the release of the butterfly from its chrysalis. Whilst in this present world the "I am" within us looks upwards with hope and doubt, when released, surely, having attained to Reality, or a far higher conception of Reality, it will look down with certainty and see, as in a mirror, a dull and often contorted reflection of the life it has attained in the form of life upon earth.

The spiritual body being timeless is immortal. It knows neither birth nor death as we conceive them to be, namely, as beginnings and endings. We know that when we sleep we are normally unconscious of the existence of the material world though we are still in it. Perhaps life, which in some mysterious way is wrapped up in time, is also but the slumbering of the soul, and what we call death the glow of dawn which awakens us.

If this four-dimensional world does exist, and science is insistent upon this point, not above the starry skies, but here, around us and within us in a direction unfathomable, then many abnormal phenomena which to-day perplex us find an explanation. The great religious masters who from time to time have changed the outlook of millions, must have, as I explained in Part II, attained their spiritual power from glimpses into this profounder universe, and many of the miracles they are alleged to have performed, though contrary to reason, may in fact be easily explicable to a higher consciousness. Whilst ghosts and apparitions may be but the negatives of positive existences, yet as human beings we can only sense and see them in three- or two-dimensional forms.

Is there, then, no death, and is immortality with us now? Is the "I" within me both birthless and deathless? The mystical union of science and religion answers "Yes", and the courtship which alone can lead to this union is that the method of science, that search after truth, be applied to spiritual ends as it has been to physical ends. Once science struggled through the gloom of alchemy and astrology, but it had the courage to struggle through darkness towards light. To-day religion is in eclipse and it also must have the courage to struggle, to probe into the world within, as science has probed into the world without. When it does so, then, I think, we shall find that this world is not as it at present seems—a conflict between fears, but a harmony full of hope, and hope is fear reversed.

(*Concluded.*)

# SEASONS OF THE SOUL

## By LESLEY GRAY

In the bright spring of ecstasy
We ask no other than to be;
Our hearts turn outward, as a flower
Yields to the sun its perfect hour.

And still, so long as summer blows,
Like ripening fruit our gladness knows
Nothing beyond the drinking deep
Of light and honeyed warmth and sleep.

Only when winter grips the tree
Do we at last look inwardly:
Perished the blossom, past the fruit—
But strength is in the soul, the root.

# CLOCKS AND THE SUPERNATURAL

**By RANEE**

FROM early childhood I have had a horror of being in a room alone, especially a bedroom, with a clock, and even now will never wear a watch.

The fear was instilled into my mind by a garrulous old Irish cook, who used to relate anecdotes of ghastly apparitions, also of clocks and watches behaving in an abnormal manner before death or disaster.

One afternoon, while having tea in the nursery with my brothers and sisters, the cook rushed into the room, saying, "Nurse, come quickly, the dining-room clock keeps ticking, then stops. It is the sure sign of a death. Alice was in the dining-room and, noticing it, called me to listen."

The nurse, followed by all of us children, ran quickly downstairs, and sure enough the clock was ticking and stopping at intervals.

It was a strange coincidence that the baby sister of some children with whom we used to play died within the week; and the cook made the remark that her prediction was verified.

On my bureau I have a small clock which I never wind, and one morning, entering my study, I heard it ticking merrily, Then "Big Ben's" musical chimes pealed forth, followed by his deep sonorous tones, which, vibrating through the air, struck 8 a.m., and instinctively looking at my clock, I found it tallied with "Big Ben".

A premonition of approaching trouble or death began to oppress me, and I could not shake off the feeling of depression during the rest of the day.

Two days afterwards I received a letter from a parson-cousin. informing me of the death of his sister; and she became ill in the morning and died on the same day that my clock was ticking.

Before my mother's last illness the clock in her bedroom struck twenty times; she died within a few months of an incurable malady.

These are but a few experiences I am mentioning, where clocks have appeared to be affected by supernatural agencies, and there are many more of which I have been told.

# IDEALISM AND MODERN SCIENCE

By H. STANLEY REDGROVE, B.Sc, F.I.C.

"EVERY body perseveres in its state of rest, or of uniform motion in a right line, unless it is compelled to change that state by forces impressed thereon. The alteration of motion is ever proportional to the motive force impressed . . ."

"When an observation is made on any atomic system that has been prepared in a given way and is thus in a given state, the result will not in general be determinate, i.e., if the experiment is repeated several times under identical conditions several different results may be obtained. If the experiment is repeated a large number of times it will be found that each particular result will be obtained a definite fraction of the total number of times, so that one can say there is a definite probability of its being obtained any time the experiment is performed."

These two quotations, the first from Newton's *Principia*, written in 1687, the second from Dirac's *Quantum Mechanics*, written in 1930, illustrate, in a very striking manner, the change which has taken place in the outlook of physical science during the past three hundred years.

Sir James Jeans, the publication of whose work *The New Background of Science** is my excuse for again returning to the subject of the philosophical implications of the theories of Relativity and Quanta in the pages of THE OCCULT REVIEW, writes: "For three centuries science had projected mechanical ideas on to nature, and made havoc of a large part of nature by so doing."

This may sound rather more critical than, I am pretty certain, Jeans intends. By means of mechanical ideas, great advances in theoretical knowledge and in practical applications (which, in the long run, provide the only test of the adequacy of theory) were made.

Mechanical ideas, however, have outlived their utility. "Twentieth-century science," to quote Jeans further, "projecting the ideas of pure mathematics on to nature, finds that they fit as perfectly, and as uniquely, as Cinderella's slipper fitted her foot."

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* Sir James Jeans, M.A., D.Sc., LL.D., F.R.S.: *The New Background of Science*. 7½ ins. × 5¼ ins., pp. viii + 303 + 1 plate. Cambridge: at the University Press. Price 7*s*. 6*d*. net.

There are those who think that science is merely tarrying at some strange half-way house, and that the country at the end of the journey will resemble that at the start. Psychologically, this may be explained as due to a reluctance to think along new lines. It is easier to relapse into old ways of thought. Even Planck, himself responsible for certain of the new developments, has said that he believes "that the quantum hypothesis will eventually find its exact expression in certain equations which will be a more exact formulation of the law of causality".

One can only say that when such a belief is held, causality has ceased to be a scientific hypothesis, and has become a religious dogma. Beliefs in religious dogmas are interesting psychological phenomena, but, of course, cannot be taken seriously.

Jeans does not dogmatize : some readers may accuse him of being too indefinite, and of himself making too frequent use of mechanical ideas. The latter, however, have probably been forced upon him in an endeavour to make plain to general readers a view of the universe which is entirely mathematical. "So far," he writes, "the pendulum shews no signs of swinging back, and the law and order which we find in the universe are most easily described—and also, I think, most easily explained—in the language of idealism."

His book is so rich in thought, that it could only be adequately reviewed in a publication approximating to its own length. Certainly no reader desirous of keeping abreast of modern scientific theories should fail carefully to peruse it. Parts make difficult reading, but for this the author is not to blame ; the difficulty is inherent in the subject. One can imagine Jeans constantly asking himself the question : Shall I venture to give a complete proof of this, that, or the other theory ? If so, the mathematics will be incomprehensible to the lay mind. Must I then ask readers to accept so much for granted ?

This dilemma in the writing of popular books dealing with the theories of modern physical science seems inevitable, until a very much higher standard of mathematical education has been generally achieved.

One or two points, however, call for special mention, as being, perhaps, of leading importance.

I find it difficult to embrace the theory of an expanding universe, at any rate as it is ordinarily formulated. The theory of a finite universe, of space-time unbounded but limited in extent, which I had previously endeavoured to explain in a contribution to THE OCCULT REVIEW, seems, to my mind, to possess all the features of rationality. But a universe, finite in respect of space, but infinite in respect of time, such as is demanded by the theory of an expanding universe, introduces the difficulty of making an absolute distinction between space and time, contrary to the theory of relativity. Is it, perhaps, possible to conceive of a limited four-dimensioned continuum capable of expansion in any direction ? In the last analysis, as Jeans points out, it seems necessary to abandon both space and time in an all-embracive theory of the universe.

Of special interest and importance is the fact, dealt with at considerable length in the book, that both electrons and light may be considered, in certain circumstances, as particles, and in others as waves. They can never be thought of as both waves and particles at once, and neither the particle theory nor the wave theory gives a complete account of their behaviour.

The inadequacy of these conceptions arises from the fact that both are, at any rate as ordinarily understood, mechanical. We naturally ask ; particles of what ? and think of little bullets ; and waves in what ? and think of waves in water. As Jeans explains, the waves are waves of probability. We are translated into the realm of pure mathematics where so few folk can breathe comfortably.

What are mechanical notions ?

The question inevitably arises, and it seems to me impossible to rest content with saying that a mechanical theory of the universe is one in which events are thought to occur because particles of matter are pushed and pulled about by other particles of matter ; for this is a description of mechanism in terms of mechanism.

I suggest—and the idea is not alien to Jeans' work—that the fundamental error of mechanism is the attempt to explain the behaviour of individuals in terms of the behaviour of groups.

This point I consider as one of leading importance.

Up to recently, physical science concerned itself purely with groups. Leaving aside electrons and protons, the smallest particles of matter whose behaviour it investigated consisted of enormous numbers of atoms. In short, they were groups, and physical science was the science of group behaviour.

Looked at not too closely, group behaviour exhibits determinism, and causality can be given a meaning, but this determinism is not inherent in the individuals of which the groups consists. It merely arises in consequence of the operation of the mathematical principles of probability.

In a previous contribution to THE OCCULT REVIEW, I instanced the tossing of pennies to illustrate this fact, and the illustration is so simple that I may, perhaps, be pardoned for repeating it.

Suppose pennies were so small in comparison with ourselves that we always tossed them, not singly, but in immense numbers, and determined the ratio between the "heads" and the "tails", not by counting, but by some indirect operation which gave us this ratio roughly. Invariably, as a result of probability, the result would be I : I.

Let us now suppose a scientist invented an instrument—a very fine microscope, for example—by means of which the "heads" and the "tails" could be counted. Only very rarely now would the result be exactly I : I, though it would often be near to this.

Before the advent of this scientist we should believe the ratio to be determined by some natural law, the ratio between "heads" and "tails" always being the same and equal to unity. With the fuller knowledge counting gave us, the possibility of exactly determining the result would be gone.

Analagous to this is what recently happened in the domain of physical science now that attention has been turned to the behaviour of single atoms and electrons, and new methods of investigation have been devised.

I am firmly convinced that determinism is not inherent in the nature of things, but merely arises, in—to speak precisely—a rough form, in relation to the behaviour of groups, as a result of the operation of the principal of probability. Determinism would probably have been unknown in the psychological science had it not, so to say, been forced thereon by physics.

Consider the case of human beings. In spite of all that determinists assert, it is quite impossible to predict the behaviour of an individual; and one would not have given serious consideration to the opponents of freewill, had it not been for the fact that the behaviour of groups can be determined, at any rate roughly.

Take the case, for example, of a restaurant proprietor. Does any opponent of freewill seriously hold that it would be possible for him to determine beforehand what each of his clients would like for lunch and to make his orders accordingly? Theories which break down before such pragmatic tests as these are useless mental lumber. Nevertheless, the restaurant proprietor can predict roughly what will be popular dishes on certain days. For example, he may be practically certain that the ratio between fish-eaters and meat-eaters will be higher on Fridays than on other days in the week; and, if he puts strawberries and cream, and Christmas pudding on a menu for a hot day, he can be assured that the orders for the former will greatly exceed those for the latter.

Of neither event, however, could he be absolutely certain in the scientific meaning of the term. His restaurant might be invaded by an army of meat-eaters on a Friday, or by a body of Christmas pudding devotees on a summer's day. Such happenings, however, are highly improbable, and, for practical purposes, need not be seriously considered.

It seems, then, that human beings, atoms and electrons are subject to statistical laws, and it may be thought that, in consequence, probability conquers freewill in the end.

This possibility leads to a consideration of entropy, a subject very ably handled in Jeans' book. If we make a map of the universe, we may define entropy as a measure of the "commonness" of a given state. The second law of thermodynamics asserts that entropy tends always to a maximum; in other words, that conditions tend to become more and more common, until a dead level of likeness is reached. The universe will then become eventless, and, it would seem, in consequence, non-existent.

Suppose, for example, a vessel consisting of two compartments, communicating by a small aperture, one of which is filled, say, with oxygen, the other with nitrogen. After a time, it will be found that each compartment contains a mixture in the same proportions of the two gases. This uniform state represents that of maximum entropy for the system.

It is not, however, an inevitable result: it is merely a highly probable one. Each gas consists of an immense number of molecules moving about in all directions. It is just as likely that an oxygen molecule will pass through into the nitrogen compartment as that a nitrogen molecule will pass into the oxygen compartment; and until the proportions of the two gases in the two compartments are the same, it is more probable than an oxygen molecule will escape from the compartment containing an excess of oxygen than that a nitrogen molecule will do so, and likewise, it is more probable that a nitrogen molecule will escape from the compartment containing an excess of nitrogen than that an oxygen molecule will do so. Thus probability brings about a perfect mixing of the two gases.

Suppose, however, the aperture to be provided with a shutter, operated by an intelligent being, Maxwell's celebrated "Sorting Demon". By shutting the aperture when, say, an oxygen molecule attempts to pass upwards, or when a nitrogen molecule attempts to pass down, but opening it when an oxygen molecule attempts to pass downwards, or a nitrogen molecule to pass up, the mixture could be separated into its two components, and entropy *decreased*.

Of course, this demon does not exist, and human beings cannot separate gases in this way, as our senses are not sufficiently acute to detect single molecules. Nevertheless, we are able, as Jeans points out, to interfere with the second law of thermodynamics in other ways. We can lessen entropy in small areas of the map. The universe may be running down as a whole, but we are, in a small way considered in relation to the whole, constantly winding it up.

Life may be envisaged as the conflict of freewill with probability. Jeans, perhaps, would not accept the term "freewill", but I know of no better. It may seem an unequal contest ; but who can foretell the end, or what may be the final achievements of life ? "Final" is, perhaps, the wrong word, for there may be no finality. At any rate, the development of individuality would seem to be in the line of progress, and all systems which advocate uniformity of human behaviour must be envisaged as (unconscious) attempts to degrade life to the level of matter and to make men the slave of probability.

# OUR HIDDEN LIFE

## By H. ERNEST HUNT

THE Book affirms "our life is hid with Christ in God", and whether the statement be intended to be taken literally or not, even slight pondering will show that it is strangely true. For life itself is ever hidden behind the screen of form, and we see what the life does but never the life itself. The form is animated, but the force which animates it eludes us, so much so that the scientist, seeking to unveil life or to find it by dissection, is contrained to say that when the body dies life like some candle is snuffed out. From such a one life indeed, in its essence, must remain hid until he seeks it by some other means.

Life is made manifest by form, and in our human phase its manifestation begins in Time, and therefore in time comes to an end. But the life itself is as a drop from the ocean of the Divine, or as a spark from its fire, and as such has all the potentialities of divinity within it. It is infinite, it always was, it always will be. So life itself has no beginning and no ending, and our little manifestation of some three-score years and ten is but a finite and fleeting glimpse of an eternal progression and round of life. Our bodily form dies, but we were before the form and live after its dissolution.

Being essentially Divine the reality of the life of the self is with the Divine, it is in essence spirit, and spirit is ever hid from the mundane eye, invisible. It is one with Being, static, brooding, silent, motionless. Then the Spirit of God moves upon the face of the waters of the soul, and life moves out into the expression of existence. It seeks growth by experience, that through the five talents of the senses it may earn other five, and return the increase to the Lord who gave the talents.

Jacob had a dream and he saw a ladder upraised from the earth with its topmost rungs reaching to high heaven, and down the ladder and up again the angels were descending and returning. This was surely symbolical of the descent of the soul and its involution into matter, and after its lessons of experience its evolution back to spirit once again. It was another version of the prodigal who leaves his home to learn life's lessons, and returns home again with the wisdom garnered from his experiences. Angels would not ascend the ladder from the earth unless they had first come down : no evolution without a previous involution.

A ladder has steps, and gradation is a principle everywhere illustrated in the nature of form. There are differences, extremes of difference, and stages intermediary, and therefore gradation. We classify physical matter as solid, liquid, and gaseous ; but even between these there is no hard and fast demarcation. Quicksilver, for instance, is a metal, but it is also a liquid : and some liquids are so volatile that only with great difficulty can they be restrained from passing into the gaseous realm. So not only are the solid, liquid, and gaseous, progressive grades, but each of them has within itself infinite gradations with no demarcation or abrupt division.

This is the case not only with our gross physical matter, but also with the more tenuous matters. In the etheric realm the same principle of gradation holds good, following by orderly steps upon the natural plane of physical matter. Beyond the etheric again there are the astral realms with a further illustration of the same principle of gradation, and beyond these still finer and yet more fine realms until matter loses any semblance of matter, however attentuated or refined, and is become spirit unmanifest. So here is the Jacob's ladder of the world, solid as to its base and pure spirit in its ultimate upliftment : there is the scale of being, which spirit must descend and reascend, inhabiting its many mansions as rest houses upon its journeyings.

When spirit starts to descend the Jacob's ladder of involution which leads ultimately down to its manifestation and incarnation in physical matter, it passes in order through these ever-densening gradations, absorbing something of each grade into its own composition. Thus by degrees it loses its pristine lightness, and the denser matters begin to clog and to hamper its manifestation, and forgetfulness descends upon it. Yet there is no final stay nor cessation in this process, for the soul is upon the ladder and must go on to journey's end.

Then as the soul draws near to its mundane objective it must wait for the assent of the stars in their courses, and for the wave of attunement which shall assure it that its conditions of incarnation are provided. Then for the last nine months of its descent it dwells in the dark of the cave, being clothed upon with the solids, liquids, and gases of earth in the shape of a physical body, through which the soul may manifest and learn the lessons of earth. Then is the life, which is still Divine and hid with Christ in God, made visible to man, and the soul's thraldom to Time is begun.

Hammers must have anvils, and force to display itself must be exercised against a resistance; so also spirit in order to manifest and grow must be involved in the resistance of matter. It must struggle, work, and exercise in order to develop and call latent powers into activity, and through the effects of memory add them to the character registered in the soul. For this reason we are involved in difficulties which make demands upon our endurance and our ingenuity, we are confronted by situations which call for courage and resource, and ever that life should be kept on the move there are the twin spurs of hunger and danger.

The situations pass, but the spirit in which we met them remains as part of the soul's equipment. It is impossible to live in the physical world alone, for the life of the soul is hidden yet continually influenced by the activities of the body, and the life of the spirit is hid—with God—registering only those strivings and accomplishments which bespeak spiritual growth. Thus do we spend our three-score years and ten putting the talents of the senses to fructify into the talents of the soul and spirit. And only too often is our essential life hidden, even from ourselves, for we have come to the lowest rung of the ladder, and in that accretion of gross matter formed in the fashion of our bodies we are indeed imprisoned, and have well-nigh forgotten our pristine freedom.

So we gain our experiences and learn life's lesson of the sacrifice of self upon the cross of matter. We are pent in the tomb of flesh where frequently no light of understanding penetrates, and the great stone of money is rolled over against the door to keep us immured in the dark of material stress.

One day, however, the Angel of Death, the universal Releaser will roll away the stone of Finance and all the accretions of matter that gather round it, and we shall be freed from our imprisonment. Then will commence the homeward climb, our ascent of the Jacob's ladder of being, when we shall have discarded the outermost garments of flesh. Death will have claimed the clay, but the life which was hid within will be increasingly revealed as the denser forms of expression are gradually discarded. The outermost self is conditioned by the world it inhabits, and to this it necessarily corresponds. While we are incarnate in a physical world we possess a physical body as a man might don his overcoat for the cold weather. But indoors he discards his overcoat and wears his indoor clothes: in the privacy of his bedroom, his outer garments removed, he may then be clad in undergarments appropriate to his circumstances. So also we discarding the physical find ourselves still clothed in form, but of a lighter and more refined order.

Yet while we use the similes of going, coming, and proceeding, we are interpreting in mundane terms states and conditions to which they cannot apply. We are indeed seeing through a glass darkly, yet even that is an advance upon not seeing at all. It would be a closer analogy to regard these various planes of being as of a different order, rhythm, or rate of vibration.

So as we begin to quicken on the interior planes, dropping off that which restricts us to the lower levels, we begin to find that which was hid, and life more abundant comes to us. We begin to reawaken the dim and clouded memories of our spiritual parentage, for the fact of spirit remained even though its expression and manifestation was weighed down by the physical vehicle. As in involution we forget, so in evolution we remember.

Of this upward climb there are few who can tell us a great deal; we have a glimpse of the process though its ultimate end eludes us. It is a progress and an approach to that perfection which is God. But in the revolving of the wheel of life, first downward, then up, at length we come full circle. By our experiences spirit has received increase, our talents have earned more talents which we bring back as spiritual treasure for the Master. But on the long, long road to perfection doubtless our wheel of life will circle a myriad times more as it has done in the past, for to-day is but a heartbeat in Eternity.

Yet evermore as the story of life unfolds to us so do we become increasingly aware of our own divinity, of our unity, and so we learn more of that life, innate, enduring, and eternal, which, however much at its circumference may be revealed to us, is still at its centre within the Circle of our being, hid with Christ in God.

# THE HOLY GRAIL

## By HERBRAND WILLIAMS

THROUGHOUT the spiritual history of mankind there have emerged, from time to time, certain supreme symbols which would appear to embody the highest intuitions of Ultimate Reality yet attained by or communicated to the human race. They are to be found in many countries and belong to varying ages and types of culture. Yet their intrinsic value is felt to be so compelling that they have become the kernel of the religions and art of the world, and will no doubt endure when the intellectual structures which have been built around them by later generations have perished. For the mystic they form the greater points of contemplation, because through them the grace of the spirit descends, and they are paths also by which we may go up.

Such a supreme symbol is the story of the life and death and resurrection of the Christ, and such also is the Holy Sacrament which He instituted, whereby bread and wine, the natural food of the body, are changed by a spotless blessing into the Sacred Host and the life-giving Blood of the Mystery, the arch-natural food of souls. From this high religion of inward and outward experience the Legend of the Holy Grail depends, drawing from it its power and grace and sweetness, although it is clothed in vestures other than those of official Christianity.

In this his latest book* Mr. A. E. Waite has once again placed all students of mystical religion under a deep debt of gratitude. As a scholar who has spared no pains to achieve completeness, he has gathered together all the available material bearing upon the Grail subject. He has examined with dispassionate care every hypothesis which has been advanced to account for the existence of the legend. This alone would make his book of high value to the student. But he has gone further. As a mystic, he has brought to the work his own peculiar gifts of insight and interpretation, which have already made his name distinguished wherever the secret tradition in Christian times is studied and revered.

The literature of the Holy Grail, made so familiar to us through the genius of Mallory, Tennyson and Wagner, took form during one of the greatest periods in the history of human culture. All the chief texts may be dated between the years 1170 and 1220, and despite the Celtic colour and background of the romances, the place and language of their origin is that of France. We do not know from what sources Chrétien de Troyes and the other Grail authors derived their material.

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* *The Holy Grail, its Legends and Symbolism.* Royal 8vo. pp. 624. London: Rider & Co. 30s. net.

These pregnant years mark the crest of a wave of extraordinary creative activity, particularly in the religious and mystical fields. At their opening St. Bernard of Clairvaux was yet held in living memory. Richard of St. Victor was still at work ; so, too, was St. Hildegarde, that great seer and contemplative. During their course St. Francis of Assisi was born and grew to manhood. Soon after their close St. Bonaventure, *Doctor Seraphicus*, was born, and a year or two later St. Thomas Aquinas, the most illustrious of all names in the thirteenth century, the angel of the schools. These years saw also the rise of Sufi mysticism, for 'Attar, Sadi and Jalalu'd Din Rumi were all at the height of their powers. Gothic architecture was in process of emergence. There was likewise an elaboration of Eucharistic doctrine and practice ; for the Dogma of Transubstantiation was explicitly defined in 1215, although it had been held by the universal Church for many centuries, if not from the very beginning. The Elevation of the Host was also introduced at about this period, and marks the greater reverence paid to the Real Presence upon the altar.

It would be manifestly impossible in the short space of this article to comment in detail upon the wealth of symbolism which Mr. Waite draws from the old romances. One cannot do more than barely touch upon one or two points of peculiar significance to the mystic. For when all is said and done, the chief question in our minds is whether or no the Grail literature has a living message for us at the present day. Mr. Waite not only believes that it has, but he has succeeded in communicating to us something of the true secret of the Holy Grail, which enshrines a high level of mystical ecstasy, an exaltation of heart and mind towards that indwelling Christ Whose presence was revealed so richly through the sacred and mysterious Chalice of the Last Supper.

The traditions in the various codices differ, but each has some portion of the incommunicable experience to impart. In the cycle of Robert de Borron the mystery of the Grail is contained in certain secret and sacramental words, which were said to have been communicated by the Lord to Joseph of Arimathea before His Ascension. They are described as "sweet, precious, gracious and piteous words"; but in one passage they are stated to be divine names of power, which were also titles of Christ.

It has been suggested that these lost words of consecration might refer to a lost Epiclesis clause in the ancient liturgy of the Celtic Church, and thus propose a veiled ecclesiastical claim in opposition to the rule of Rome. It is well known to students of liturgiology that even the Roman rite had once an Epiclesis, and this was also present in the Gallican rite from which the Celtic was in all probability derived. There is no suggestion of an Epiclesis in the Stowe Missal, which represents the use in the Irish Church in the eighteenth century, so that the loss must have occurred many centuries before the emergence of the Grail legends. On other grounds Mr. Waite is inclined to dismiss the claims of the Celtic Church as the originator of the Grail Mythos, and rejects indeed the hypothesis that the true source of the legend is to be found in Celtic folklore; although there are some curious parallels therein, and even perhaps the root-matter of many of the symbols.

In the Grand Saint Graal, which forms part of the Vulgate cycle, there is no trace of any secret formula of consecration; on the contrary the Mass words are given in full. There is, however, a reference to a secret Book written by Christ Himself and said to contain the greatest secret in the whole wide world. To pronounce the sentences contained in it would convulse the elemental world, and it must therefore be read with the heart. There is also an exceedingly strange and pregnant claim to a Super-Apostolic Succession, in which the son of Joseph of Arimathea is consecrated and anointed by Christ in Person as Sovereign Bishop reigning over the whole world of Christendom—*nouvel evesque de Ma chrestientê nouvele*—with the right to ordain priests and consecrate bishops wherever he went. This claim may be intended to support a revolt against the existing Apostolic Succession, or it may have reference to a deep secret of mystical experience. In any event it would seem to have a sub-surface intention.

Another curious point which occurs in several of the romances is that of the Suppressed Question which the questing Knight who visited the Grail Castle was expected to ask. If he asked it, all manner of joy and the healing of the Wounded Keeper of the Mystery followed, but if he failed to ask it, disaster overcame him and those within and without the sacred shrine. The question was a simple one : *De quoi le Graus sert,* which leads us to the heart of the whole mystery. The answer to the question was not given in words, but its asking set in motion in some strange way the operation of divine grace.

For a time the Grail was seen of men, or at least by those who were worthy to see it. In a marvellous manner it perpetuated on earth the presence and power of the Ascended Lord. When King Evallach looked within it, he saw "the end of the world, the Marvel of all marvels, the Wisdom which is above wisdom, the King of every king" ; but, because he was not ready, he was stricken with blindness for his temerity. But there came a time when the Grail was removed into yet deeper concealment. Galahad, the High Prince, the flower of spiritual knighthood, himself enjoyed at the last an assumption into Heaven, and he bore the Grail with him. So was the Grail manifested, and so also was it withdrawn.

In the German cycle, linked with the name of Wolfram von Eschenbach, the Grail is not a cup but a jewelled stone. Its eucharistic character is preserved, however, by its reconsecration every year on Good Friday through the descent of a dove from heaven bearing the Sacred Host. Wolfram himself claims to have derived his legend from a certain Kyot de Provence, and Mr. Waite has some interesting speculations to advance regarding the Albigensian and Catharist heresies, which were so bloodily repressed by Rome. He is inclined on the evidence to dismiss an Albigensian origin for the Grail legend.

One fascinating possibility is that the legend of the Holy Grail had its prototype in a ceremonial mystery of initiation ; but there is no direct evidence to support it. Moreover the very structure of the Grail story would seem to militate against a ceremonial working, for the Grail in all the romances was withdrawn into deepest concealment, or taken up out of the ken of man. On the whole, therefore, the ritual hypothesis may be said to fail. A purely mystical interpretation of the symbolism would alone appear to fit the facts.

While those of us who adhere to Catholic tradition may not altogether agree with some of Mr. Waite's definitions, and in particular with his view of Transubstantiation, we cannot but recognize, as mystics, that there are deep intimations in the Grail legends of that life of experience which lies within and behind the official sanctuaries. For there is an interior sense in which the Holy Grail, which enshrines the Presence of Christ and the grace of the Holy Spirit, lies concealed within our own hearts. The method of its manifestation may be expressed in terms of the Eucharist, in which the bread and wine of our natural selves are changed by the operation of the Holy Ghost into the very substance of the Hidden Master. It follows naturally therefrom that the formula of consecration in these mysteries should be secret, and indeed ineffable, since it can be known only in the ecstatic moments of that high interior union.

As an alternative symbol we may recognize also the mystical validity of that super-apostolic succession which the Christ is said to have bestowed upon Joseph II. For there are inward states of grace in which He may be said to descend into the soul in all the plenitude of His pontifical power, to consecrate the whole being of His chosen servant with the chrism of His mighty life. Such a one of necessity becomes, like the Catholic priest or bishop, *alter Christus*, able to represent the Lord in the outer world and to feed His flock, although in ways other than those of the official sacraments.

There is validity likewise in the story of the suppressed question which must be asked if the Wounded King within us is to be healed. As the Master Himself said: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." The power to ask for the truth opens the way to its attainment. Only when the zeal of the House of the Lord begins to eat up the heart can the great work of transmutation and healing begin. These graces of the mystical life are matters rather for deep interior contemplation than for intellectual definition. They represent states of consciousness beyond the ken of most of us, busied as we are in the ways of the world without.

Mr. Waite's study of the Grail is a book to be read and re-read; for, like the writings of the alchemists, it is *intus et foris scriptus*, written within and without. It is a compendium of the whole work of the mystic, and a guide likewise to a fascinating branch of literature.

# IMMORTALITY AND CONTINUITY

**By G. de PURUCKER, M.A., D.Litt.**

IS man immortal? This question is easy to ask, but the moment when we begin to examine the implications contained in this question, we are faced with many and various kinds of difficulties: philosophic, scientific, religious, as well as sentimental; and this gives me room for pondering and for asking myself the question: "What on earth do the good people who ask this question imagine they are going to receive by way of reply?" Shall one answer that "man is immortal", and that he lives unchanging throughout eternal duration, or, mayhap, that he lives and changes continually throughout eternity? Then again, as regards man himself—what indeed is man? Obviously, the questioner does not refer to man's physical body alone, because the mere child knows that the human physical body some day will die. What, then, *does* the questioner mean? Who, indeed, is man, and what is man, that one may ask this question of him and about him? Furthermore, when using the word "immortal", which means "not mortal", what do we mean by *this* word? Do we mean the unchanging continuity of an ego, or the continuity of an unchanging ego, or do we mean something else? The most superficial reflection on the implications contained in this question, shows immediately that there are difficulties here, difficulties of a very real and positive character, philosophically speaking as well as religiously speaking; and until these difficulties are cleared away, so that querant and answerer readily understand each other's meanings, anything that might be said by way of answer is not only subject to misconstruction, but almost certainly will be misconstrued.

Let us, then, first briefly examine what we mean by the word "man", and then what we mean by the adjective "immortal". First then, as to man. Ask the scientist what "man" is, and he will probably say: "Man? You are a man, I am a man, what need of further definition is there? Any further definition that I could give you you could find in an ordinary dictionary or in a popular encyclopædia, stating that the individual human being is a living entity of the *genus homo*—one of that particular family of animated beings which at present, at least, holds the sceptre of dominion over earth's inhabitants of various kinds." But does this quasi-answer tell us anything real and satisfying about man—something that we did not know before, and something that answers the lurking suspicion in our mind that man is, or contains, something more than the merely obvious elements and factors which we recognize in each other? Such or a similar answer is merely repeating in other language what already we know. We know that we are men, we know that we belong to the most advanced family, evolutionally speaking, of all beings on earth ; but does this tell us anything new ? It does not. It simply repeats in other words a fact of the most common experience.

Then, again, what do we mean when we connect the word "man" with the adjective "immortal" ? Show me, if you please, anything that is immortal—anything, or any entity, pray ! Everywhere we see change and variety, movement, progress, evolution, development ; but immortality, if it means anything at all, means unchanging continuity of an entity as it is ; because it should be obvious to the reflecting mind that if such entity vary, even by a hair's breadth so to say, it then changes, and becomes something else, or other than what it was before such change. Consequently, it is no longer the same that it was before such change came upon it, whether this change be in what we humans call a forward direction, or in the direction of retrogression, if this last be possible, which I disbelieve. Immortality, therefore, following the definition just given, we see immediately to be a dream, a fantasy, a futile vaporing of our brain-minds. Whatever changes itself, or is changed, by the fact becomes something other than what it was an instant before the change ; and we search in vain for any suppositious immortality here. The difficulty even in treating such an apparently simple thing as immortality is wrongly supposed to be, leaps to the attention at once.

When the readers of a responsible magazine, such as THE OCCULT REVIEW is, peruse the writings of a Theosophist, they have a right to know the candid and real opinions of their author ; and should not merely be told empty platitudes, or things they can easily learn in popular dictionaries, and in the accepted text-books used at our seats of learning, wherever these last may be. It is so easy to say, as many devout souls have preached through the ages, that "man is immortal" ; but in what essentials does this very questionable statement differ from the ideas of the untutored savage or barbarian, who thinks that when he dies his spirit—he usually does not know what he means by this term, but he has a vague idea that some part of him will survive the dissolution of the physical body—will go to Happy Hunting Grounds, or to a very anthropomorphic and materialistic "Paradise" ; and, according to the state of spiritual and mental evolution of the savage or barbarian, he looks forward to a time when he will hunt beasts for ever and always be victorious and bring home the spoils of the chase ; or that he will sit in ethereal dwellings and confabulate with angels or spirits. Other thinkers belonging to more advanced and more evolved races, firmly believe that at death, or sooner or later thereafter, their spirits will be absorbed into the Essence which all races of men have felt to be the substantial fundamental of the Universe—that essence which the wise men of the west have called "Spirit". These views, and others like them, however greatly they may be elaborated, tell us nothing of the essential philosophic nature of immortality so-called ; although in the last instance above enumerated, the absence of elaboration is due to the veil of secrecy and perhaps, indeed, to the oath of silence that have, throughout the ages, debarred the Wise Ones from communicating the Mysteries to all and sundry without adequate preparation and training.

It tells us nothing at all of value or of worth, merely to asseverate that man is immortal when he dies ; because, first, who and what is this being who lives for aye and unchanging throughout endless duration ?—because, as remarked *supra*, if there be a fraction of change in consciousness, or in individuality, from what the entity was, at any preceding instant, it is thenceforth another being, modified in direct ratio with the change that has taken place. The entity that was has vanished, and a new entity born of the change that has taken place appears, or is, or becomes ; and consequently unchanging immortality is instantly seen to be a mere figment of the imagination, the vaporing of an unskilled and perhaps idle mind.

It is just here that we see that the answer to the question : "Is man immortal ?" must *de facto*, be an emphatic negative. No. Because, obviously the physical body, which is the least part of us, is not immortal ; nor can it be that part of us which we are accustomed to call our mind, for this mind is the very creature as well as the creator of change—and change, mark you well, is evolution, which means unfolding, which means growth ; and henceforth we are bound to state that wherever there are change and growth, *i.e.*, evolution or development, the entity which is thus growing and developing does not remain for two consecutive seconds of time the same identical individual, and therefore obviously is not and cannot be "immortal".

The inquisitive and inquiring mind of modern man can no longer be satisfied with mere philosophical platitudes, with mere philosophical talk or asseverations. We are slowly awaking from a spiritual torpor and a mental somnolence, and have become dissatisfied with the former "easy way" of dealing with these questions ; and at the present time are examining with rigid scrutiny, not only the foundations of our beliefs, but likewise are examining with a scrutiny equally penetrating and exacting, the very structure of our minds as well as of our consciousness.

Now, what does the Ancient Wisdom of the Ages say—that Ancient Wisdom which to-day in both its esoteric and exoteric branches we call Theosophy ? This Ancient Wisdom states that the very fundamental Essence of the Universe is consciousness, or what some of our modern scientific researchers have dubbed "mind-stuff", although I do not like this last phrase particularly ; and consequently the fundamental thing of and in man, as a being who is an inseparable part of the Universe, is therefore consciousness also. The fundamental of the Universe is in him because he is a part of the Universe. Therefore, some part of us as entities, as beings, as individuals, is of the everlasting stuff, the undying, ever-enduring stuff, of the essential Universe. But is this fundamental what we humans call "man" ? Is it what we can really call man—man with feeble will and almost feebler mind, or, if you like, with feeble mind and still feebler will : that growing, learning, "sinning", aspiring, loving, hating, hoping, very changeable entity which we envisage when we speak of ourselves as humans ? Hardly ! We recognize this universal fundamental, or fundamental of the universe, as the very essence of our being, and likewise recognize that all the other changing parts of our constitution are likewise drawn from the universe surrounding us ; and yet to no one part of our constitution can we point and say that this, to the exclusion of other parts, is man. We are immortal gods in our essences, and mortal beings in our garments or sheaths of consciousness—and the human soul is one of these sheaths of consciousness ; and it is these enwrapping veils or sheaths of our consciousness, which are nevertheless palpitating, living parts of our being which hide the divine fundamental splendour within each one of us, for it forms the very core, the very essence, of our being.

I, as a human being, *i.e.*, an evolving, learning, changing entity, would consider it an unspeakable hell to be immortal, to be forever unchanging as now I am, which is what immortality means. Even if I grew or evolved throughout eternity, thus attaining infinite growth as a "man"—a contradiction in terms involving an impossibility—then what a hell human immortality would be !

Theosophy does not teach that "man" is immortal ; its doctrines, which are based on the nature and structure and laws of the universe, are too pitiful, too wise, too profound, to misteach and mislead earnest souls after that fashion. Theosophy, in the place of this vague illusion of the mediæval Occidental mind, tells us as much as we can understand of the wisdom of the gods, and teaches us that eternal change over infinity, and throughout eternity, is the rule of Cosmic Life ; and shows to us how this eternal change is eternal growth, an advance to betterment, going from evil to the less evil, from the less evil to good —as men use these terms—and from good to better, and from better to still better, to what we humans call the best ; thereafter only to begin a new cycle of development, of change, of growth, of progress, of evolution, which means unfolding what is within us, after reaching

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at various stages on our evolutionary pathway the specific culminations belonging to the respective stages of the growth thus followed.

Now then, let me take you, reader, into a little secret place of wisdom. Confuse not immortality, vain word, with development and continuity of consciousness which is a vastly different thing. When men speak of "immortality", they mean the immortality of the "soul". They do not know anything certain about the "soul". They do not stop, furthermore, to consider, to reflect, what the word "immortality" really does mean ; they are pinning their faith to shadows, figments or images of their own fantasy. But a continuity of consciousness is of the very essence of the universal scheme, because the fundamental of the universe itself is cosmic consciousness. If there is one thing that you cannot ever move away from, it is essential consciousness, for this is the very essence of your being. When a man sleeps, although his brain-mind—the mind of flesh—and the astral mind, and the psychical mind, and the human mind of his human soul, are, so to say, what we call "unconscious", nevertheless that very unconsciousness is a species of consciousness, so subtil, so inclusive and grand, that our brain-minds cannot take it in ; and therefore when we enter it, *i.e.*, become it temporarily, to us it is like oblivion.

Continuity of consciousness is a vastly different thing from immortality, as just said, because continuity of consciousness—which last is the very essence of us—*is* always. The "human" state of evolution is a phase of growth ; the animal state of evolution also is a phase of growth. When a man becomes a god he passes through the divine phase of his long, long, aeons-long, evolutionary pilgrimage ; but consciousness *per se* endures for aye. It is the one thing you cannot move away from, for it is we ourselves, our essential selves. When a man is in a trance, or when a man is sunk in deep sleep, when a man has lost all cognizing self-consciousness of himself, he nevertheless is essentially conscious ; for the very essence of his being is consciousness, the fundamental of the universe. When the question is asked : "Is man immortal ?", this is equivalent to asking : "Is the human state or phase of evolution immortal ?", and the obvious answer is, as set forth *supra*, No, an emphatic negative, and the reasons are obvious ; but consciousness itself is immortal, whether we be conscious of our consciousness or not. Here comes in the subtil characteristic of our constitution which we call self-consciousness.

There is no death : literally, actually, there is no death, if by "death" we mean an absolute cessation or annihilation of the stream of conscious being. This is the one thing you cannot escape, and on this fact were based all the teachings of the ancient religions, whether exoteric or esoteric, regarding heavens and hells, involving the obviously truthful doctrine that a man shall reap what he has sown, and that man, when he sows, shall reap it and naught else, in his consciousness, in himself.

I have tried to show you the distinction between "immortality" and continuity and development of consciousness. Immortality is a vain term; for, as commonly understood, it simply does not exist. If there is one thing which we may say is verily immortal, it is the universe itself in all its reaches, visible and invisible; but we can say this only by an extension of meaning which lifts the word out of what men usually signify when they use the adjective "immortal". The only immortal thing in the universe is the universe itself, for it is that which has always been, now is, and always will be, although continuously and of necessity in incessant change and development or growth during its eternally recurring periods of manifestations. Even here, after admitting the fact that the universe is immortal in the sense just used, we are bound to admit, as we reflect upon this matter, that the universe itself, precisely because it is an evolving and therefore a changing or growing organic entity, is not "immortal" in the usual sense of the word—seemingly a strange paradox! But continuity of consciousness signifies a continuity in being of the universe from eternity to eternity in endless duration. No thing endures for aye, because no thing is immortal, *i.e.*, unchanged; no thing, therefore, lasts for ever, because all things change, all things evolve, which means that all things unfold and manifest what is locked up within them; and therefore obviously all things or entities, because of this evolving, are expressions of the manifesting power of the indwelling and continuous consciousness which men, misunderstanding the esoteric and occult teaching regarding this truth, have miscalled "soul", or "spirit". These words are not objectionable when properly understood and properly used. In fact they are necessary.

Consider the destiny of man—and I use the word "man" here as signifying the entire *composite* constitution of the human entity, ranging from his divine essence down through all the enshrouding veils of his consciousness to his physical body—consider his destiny, I say, beginning his evolution at the time, *e.g.*, of the opening of the Galactic Manvantara, the Manvantara of the Milky Way, our own Home-Universe. He begins this evolutionary pilgrimage as an un-self-conscious god-spark, to use familiar language, an entity of divine essence, but not yet having attained self-consciousness in our own Galactic Universe. This un-self-conscious god-spark passes, as the aeons flow by and sink into the ocean of the past, through all the possible changes and phases of the stream of continuous consciousness which is its core: changing, changing, growing, growing, progressing, progressing, evolving, evolving, taking body after body unto itself, and body after body casting aside, learning in each one this lesson and that; for the stream of essential consciousness continues always. But do we find "immortality" anywhere, *i.e.*, do we find the endless continuity of a changeless being, which is what immortality seems to signify in the Occident? Never, for the entity is growing; if it is growing it is changing; if it is changing, *i.e.*, growing, it is progressing; if it is progressing *i.e.*, developing, it is evolving. Therefore, having begun its manvantaric or cosmically cyclic course of growth as an un-self-conscious god-spark, and after having passed through all the multimyriad phases and events of its cosmic pilgrimage, it ends the Cosmic or Galactic Manvantara as a full-blown or evolved god, taking its place in the council of the divinities; and after a long, long rest, re-emerging into manifestation once more with its eyes fixed on goals still more sublime, the ranges of the universe where the super-divinites are, and which after aeons of evolutionary time it will join.

But shall we say that any one phase or "event", to use the modern philosophico-scientific term, in other words any one of the bodies through which this divine monad has to pass, or what is equivalent to the same thing, that any one of the souls which this monad may at any time enshroud itself in, is "immortal", *i.e.*, unchanging in character and characteristic? Obviously not. Not one such phase is immortal, and we humans are one of the innumerable phases passed through by such evolving monads who are the respective divine cores of ourselves. If we humans *were* immortal, then never could we become gods, because we should forever be humans; and we can become gods only when we abandon our imperfect humanity, outlive it, outgrow it, cast it aside, and thereafter enter into something larger and grander. Immortality is a mere term, due to a misunderstanding of the fundamental elements of man's composite constitution, and we may thank the immortal gods that the immortality of the soul is but a fantasy; but the train or concatenation or course of consciousness from un-self-conscious god-spark to full-blown divinity, or full god, is without break or solution of continuity ever.

There are profound philosophical, religious, and scientific problems involved in this matter. I am not an iconoclast by preference, and indeed only rarely so in endeavour, because I do not like to throw down people's idols, since even a mental idol can at times hold a man's mind by compass to the true spiritual north. I rather admire the boy or young man or young woman who is a hero-worshipper; and there are times when I have profound sympathy for the earnest religionist who loves his god or his gods, whether they be of wood and stone, or mental images which his own yearning and aspiring imagination puts before his mind as ideals for worthship.

A noble god in the religious sense is a noble work of man. This, however, does not imply that gods do not exist: quite and very much to the contrary. The universe is filled full with divinities in all-various grades of spiritual-divine evolution; we humans ourselves are embryo-gods, and in the far distant aeons of the future we shall blossom forth as full-blown divinities. But I am now talking of the false gods created by man, the gods of the exoteric religions, the gods of the peoples. I am, I repeat, no iconoclast, and if a man should choose to worship his false idols, the idols of his mind, whether of philosophical, or scientific or religious character, I like to deal very gently with him. But if he comes to me, who have myself learned from others far greater than I, and who have at least learned how little I myself know, and says that he is earnestly desirous of knowing a bit more than he realizes he does know, and who thinks that I have something to tell him that will help him, then when I get this challenge I speak and speak openly to him, and I say: "You yearn for 'immortality' because you do not understand *your self*. You think that if I tell you that you are not 'immortal', this means that you will die when the body dies; but you err egregiously in so thinking. I tell you just the contrary of that; I tell you that you are eternally conscious, consciously conscious and unconsciously conscious, as a man is when he wakes and when he sleeps. The continuity of consciousness is unbroken whether he be active in his daily avocations or whether he arise the following morning from and after sweet and blissful rest and *oblivion* in his bed, and yet the same man because living the one life-time."

But "immortal"? Is that same man who questions me the child that once he was? Is the little child running around the room and playing with its toys, the grown man that he will be, thinking thoughts it may be of grandeur, solving problems which tax the utmost limits of his intellectual powers, or one of that noble band of men who dream dreams of betterment for their fellows, and who yearn to help others, and who conceive schemes of magnitude of a nobly social and genuinely philosophical character? Does the little child do all this? Of course not. The little child of the man who now is is dead, yet the man lives; the continuity of his stream of consciousness is always there; but the dead child is father to the man who now is. Do you see what I mean? We human beings are like the little child; the beasts below us are like little children growing up some day to attain in distant aeons, through evolution, to the human state and stature. They too may yearn for "immortality" as beasts, just as we foolish humans yearn to continue in our state of human imperfection unto eternity, children as we are! But when we examine ourselves, we realize that we always are conscious, although not always self-conscious; and there comes a time—and this is a bit taken for your benefit out of our esoteric teachings—

in the evolution of the Theosophical student when he learns to become continually conscious and self-consciously conscious—not merely when he sleeps but also when he is what men call dead; and it is easier to be conscious then than when a man is embodied, because when a man is what we call "dead", the crippling sheaths of consciousness, the veils enshrouding the inner splendour, have been largely cast aside, and the Glory is relatively free, relatively untrammelled, unshackled, and living in its own nobler realms.

But when a man is embodied consciousness, *i.e.*, lives in a body, he has to live and think and feel and work through these enshrouding veils and crippling sheaths of consciousness; and usually this is a very difficult thing to do properly. When a man sleeps, which is an imperfect death, just as death contrariwise is a perfect sleep, temporarily is he freed from this prison of the brain-mind, and from the body; and so great is the field of consciousness that then he enters upon, that he does not know he is in it or on it, because he is not accustomed to be so free and to live so largely. In other words, he has not evolved to become conscious nor self-conscious in the larger parts of his essential consciousness; and this is what I meant when I said that there is such a thing as *conscious consciousness* and *unconscious consciousness.* A man is consciously conscious when he is awake; he is unconsciously conscious when he sleeps. But there is a way to bridge the chasm of what we call unconsciousness—which is merely a larger consciousness—and this way is by training and by study. In fact, there comes a time in the chela's or disciple's life when he *must* learn to bridge the gap of what men call unconsciousness, and thereafter be conscious when his body sleeps and rests; and in fact in a more advanced stage of esoteric training, he must do the same thing when he dies.

The average man has not learned to do either of these things. The human consciousness for him enters into the state which we call Devachan, the dream-world, or the heaven-world. It is a phantasmagoria of exquisite and almost unimaginable beauty, based upon the unfulfilled spiritual yearnings and hopes of the life just lived, acting and reacting almost automatically in the man's consciousness; but it is nevertheless an illusion because it is not the *realest real*. There is something far more real than the Devachan, far more sublime. The Devachan is the time when the human soul rests in blissful dreams and in unimaginable, indescribable peace, and afterwards returns again to earth. But this other thing that I speak of—learning to live self-consciously conscious when you die—is not only, we may say, the gift of the gods, it is something more. It is something that the man must have earned by discipline and study and many lives of rigorous self-control in every part of his being. It is something *that he has made himself to be*, one of the rewards or compensations of renouncing the low for the high, of giving up the imperfect for the relatively perfect, of subordinating the weak part of himself to the strong part, and *becoming it.*

"Is man immortal?" You see now what a foolish question it is, even from this brief exposition. If I were pressed to give an emphatic and immediate answer to this question and were at the same time forbidden to explain, I should then be driven to say, No! But when I am given a chance to explain and to elaborate, I point out that a man instead of looking forwards to an impossible immortality—*i.e.*, an unchanging continuity of his imperfections, of his humanity which is a mere phase in his eternal pilgrimage—not only can look forward to but he must himself pass through, unending changes of growth, of evolution; for consciousness is eternally continuous, because the universe is embodied consciousnesses, and there is not a mathematical point throughout boundless infinity which is other than consciousness: the fundamental, the essence, of boundless space, visible and invisible.

Remember that the realms of space are filled full with hierarchies innumerable, consisting of or builded of evolving, growing things, *i.e.*, of learning entities, ranging from what we men, in our blindness, call the "highest"—for verily there is no "highest", yet we must give some kind of term to the loftiest that we can conceive of—down through innumerable stages, or planes, or realms, of beings in the visible and invisible worlds, and extending far below man forever. The universe is filled full with gods and with beings higher because nobler than the gods; and we humans are one family only, one small hierarchy collected together in the vital organic atmosphere or being of what we call the universe; and this universe in its turn is but one cosmic cell, so to speak, in the vital organic atmosphere or being of the boundless. Every hierarchy in space is contained within the encircling or circumscribing limits of a greater and sublimer hierarchy; and this greater and sublimer hierarchy in its turn is contained, or encompassed, by one still loftier than it, and so forth, on a rising scale forever.

# CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW.
—ED.]

## IS THERE ANYTHING IN OCCULT THREATS?

*To the Editor of* THE OCCULT REVIEW

SIR,—Although I am not fond of controversy, I think it is advisable to answer the letter signed M.M.S., which appeared in the April number of your magazine under the heading of "Stirring up the Mud".

To give an adequate reply is not easy owing to the fact that I have other people's interests and feelings to consider as well as my own. There is a perfectly satisfactory explanation of the line I took in my article. I had a perfect right to publish what I did. This, I fancy M.M.S. suspects, and is trying to "draw" me on the subject. The impression I derive from this letter, taken in conjunction with other correspondence I have had, is that M.M.S. is the official apologist of the G.D. The same sentence does not occur in two person's letters unless those persons are collaborating. Therefore I question the good faith of the pretended ignorance of the existence of the G.D. implied in the query, "Does this Order of the G.D. really exist still, or does it only sound well to appear to know all about these mysterious folk?"

I cannot deal in detail with all the points which M.M.S. raises in this long letter, so must content myself with discussing the principles which appear to be at stake.

The question of good faith is an important one, especially as I am the head of an organization, for M.M.S. truly says, "What are we to think of one who carelessly betrays the trust reposed in him? . . . Could he ever be a reliable guide?" M.M.S. makes a bid for the sympathy of Masons by drawing an analogy with Freemasonry. I am not a Mason, but I believe there is a clause in the initiation oath to the effect that it binds one to nothing contrary to one's moral, civil, or religious duties. An oath, though admittedly a sacred obligation, is a thing to which it appears to me that common sense ought to be applied. If the persons who administer an oath of secrecy make use of the cover it gives to carry out any transactions of a dubious nature, I am of the opinion that any decent person should regard the obligations of this oath, whether of secrecy or fidelity, as abrogated by the higher obligations of his duty to God and to his fellow men.

In order to explain the situation it is necessary to tell how my article came to be written. M.M.S. speaks of public attacks on spiritual leaders and mud-slinging. I should have thought that anyone who was able to read between the lines would have seen that my article was not an attack but a defence. Israel Regardie wrote his two books, *The Garden of Pomegranates* and *The Tree of Life*, of which my article was a review, after a study of the published works of McGregor Mathers, Wynn Westcott, and Aleister Crowley, to all of whom he makes due acknowledgement in his pages. I was asked to give the two books a full review in the pages of this magazine, and go into the whole question of the Qabalistic attributions, on the accuracy of which doubts had been cast. The matter was one of importance to Regardie, a young man at the outset of his literary career, with his future at stake. He was not known to me at the time I reviewed his books, but I saw at once that I was dealing with a writer of outstanding capacity, and I did not feel that I could stand by and let him be discredited without a protest.

I stand to gain nothing by my participation in the fracas, and I know from previous experience what to expect in the way of petty spite, and worse. M.M.S. says, referring fairly pointedly to my own organization, the Fraternity of the Inner Light, "If the seeker wishes to find honour and beauty and trust, let him think before he attaches himself where it is openly and flagrantly boasted that the violation of trust is their creed." I may be mistaken, but it seems to me that to throw one's reputation into the scales for the sake of justice is a thing from which beauty and honour and trust are not altogether lacking. My notion of honour may be defective, but such as it is, at least I am willing to stand by it to my own hurt. The penalty clause attached to the oath of the G.D. declares that those who break it shall "fall paralyzed, or even slain by invisible force" ; and I have seen two people die of heart attacks when engaged in occult disputes. M.M.S. is mistaken in thinking that one carelessly betrays a trust of this nature.

M.M.S. charges me with mud-slinging. I was under the impression that this was the one thing I had most scrupulously refrained from doing ; limiting myself simply to what was necessary to clear Regardie of the insinuations against him ; putting this as temperately as I could, and leaving all that was irrelevant unsaid. If M.M.S. had known the mud that lies to my hand and was not made use of, I think I should be acquitted of this charge at least.

M.M.S. is also kind enough to suggest that I "hide behind" others and "pelt from a distance". I should have thought that the author of a signed review could hardly be accused of hiding behind anybody, and the accusation does not come well from the writer of an anonymous letter.

M.M.S. goes on to say: "Many members of the Order or Orders attacked will be harassed by a ghastly fear. Can they trust their guides?" From my personal experience I should say that they could not. But equally I should say that they ought to recognize the fact that a system may be of value and yet not be uniformly fortunate in its exponents.

I cannot spare the time, and I imagine this magazine could not spare the space, to deal with any more of the points raised in M.M.S.'s letter, and will content myself by narrating in conclusion a curious incident which has occurred since this controversy commenced, and which may or may not have an occult significance.

One of the leading lights of the G.D. in the United States, the official historian of the Order according to his own showing, on the 7th of March writes to Mrs. Mathers' successor in England and has some scathing things to say about my article on Regardie and all my ways and works, and also about members of the Order in America who appear to have been doing exactly the same thing over there that I have been doing here. He likewise writes to me and "sucks up to me", whether as a spy, or because he is trying to make the best of both worlds, I do not know; he tears the reputation of Mathers, Mrs. Mathers, and his other correspondent and her daughter to shreds and, by what strange act of God who shall say?—puts the letters in the wrong envelopes! I get the one that is intended for the persons who are attacking Regardie and myself; and they are presumably made happy by the candid references to them and their friends in the letter that was intended for me.

I do not wish to indulge in idle boasting, but it looks to me as if whatever forces may be behind the G.D. have played into my hands pretty consistently. May it not be that I am working along lines nearer to the plans of the Invisible Chiefs than some that might be named?

Yours faithfully,

DION FORTUNE.

## HELP ONE ANOTHER!

*To the Editor of* THE OCCULT REVIEW

SIR,—May I compliment your correspondent in the May number who signs himself "Ploughman", on his extraordinary fine sense of literary values? Surely I, one of the three correspondents whose letters he extols for their literary merit will agree with him in this, but his humour—*Oh, la, la!* Of course, it is very delicate and ladylike but for a man who, I am sure, is always *frank*, surely he ambles very wide of the facts to poke fun at us.

And what is all this talk of shocking soap-boxes and homeless candles? Does he not know that those who lead the homeless life in these days put up at the best hotels? Then he takes us to task for "passing the buck", because forsooth, none of us has produced a concrete scheme, though in the next breath he declares that in his opinion no such scheme is of the slightest use. Unfortunately, or rather, fortunately, such is the nature of this universe we are a part of, it will never be possible to arrange a scheme whereby the Divine afflatus can be purchased at the Stores for so much a foot pound, nor in a thousand years will we find a "Candle" lighted in our house.

Then finally he sees a "Great Light" and proceeds in his own delicately pictorial fashion to point out the very thing which I had imagined these three correspondents he criticizes had been at pains to elucidate—that one cannot help another out of the mire until one has got a foothold on solid ground oneself. This, no one will deny, is one of those fundamental truths which cannot be stated too often or emphasized too strongly. The considerable bit of the priest and the uplifter in all of us loves the easy satisfaction of reforming others and hates to face the desolating truth that until we have disciplined our own lives, we cannot be of any real help to others. It is easy to see intellectually that being foolish and weak we cannot help others to become wise and strong, but to realize it is another matter. This only becomes possible when we have destroyed the deeply ingrained human instinct to wish to make others in our own image.

All this is not to say, as seems to be implied, that we students cannot be of great help to one another. There is the Teaching and its application to the life of the individual; and surely the free exchange of ideas on the nature and technique of spiritual effort should not fail to help clear our minds and enable us to become better fitted to carry out the work before us—which I take it was the object in forming the Spiritual League.

Yours sincerely,
W. E. WILKS,
Secretary, Orpheus Lodge, T.S., Canada.

## THEOSOPHICAL FREEDOM

*To the Editor of* THE OCCULT REVIEW

SIR,—The Executive Committee of the Theosophical Society in England begs the courtesy of space enough in your magazine to state, with regard to the manifesto in your June issue over the name of Mr. J. W. Hamilton-Jones and defining on behalf of the Executive Committee of the Phœnix Lodge the nature of Theosophy and the purpose of the Theosophical Society, that the views therein expressed are in no way representative of nor binding upon anyone save the signatories thereof.

"Freedom of Thought" is the cherished prerogative of all members of the Theosophical Society, and approval of its three Objects the sole condition of membership.

Yours faithfully,
JOSEPHINE RANSOM.
(General Secretary, Theosophical Society in England).

45 Lancaster Gate,
W.2.

## CONSTRUCTIVE *v.* DESTRUCTIVE CRITICISM

*To the Editor of* THE OCCULT REVIEW

SIR,—The recent correspondence in your pages regarding the proposed Spiritual League, is, in my opinion, of great interest and of no little importance. Most of the letters which have appeared have a certain value for the proposed League—either in the way of constructive or destructive criticism or of warning against immature action.

But a letter in your May number signed "Ploughman", can hardly, I think, be allowed in this class. "Ploughman" has a pretty wit which, if well directed, might be of real value, for in most discussions of spiritual import, whimsical humour is scarce.

But I am afraid the value of "Ploughman's" sprightly humour is offset by the profound, unmitigated pessimism implicit in his letter. That this note of hopeless discouragement does not seem to have been intentional or even conscious to the writer does not make it any the less unfortunate. He chides one correspondent for not either bringing forward some concrete plan of his own or accepting an existing one; and then immediately expresses his own belief in the utter uselessness of all such plans.

But this is bright-eyed Hope itself compared with the sense of futility which breathes through the rest of this correspondent's letter. He says in effect: I have diligently cultivated my plot of dust and soul and kept it in yield, and I have found no inward Light.

To cultivate diligently one's own plot (with all that this implies), is to fulfil the conditions laid down by all the great Spiritual Teachers of humanity; and to imply that this requirement may be fulfilled and yet no Light arise—surely this is a desecration, and is to trifle with the most sacred hopes of the human heart.

Yours sincerely,
ARIEL.

# UNDER THE READING LAMP: A CAUSERIE

"LIFE is a dull business," Israel Zangwill observed. "Seventy years is a long time to go on dressing and undressing oneself. Married people put it down to matrimony and the unmarried to celibacy, but it's life itself!" Yet here is a brightly written book which shows you how to get enough out of life to enable you to greet it each day with a smile. *Personality*, by Marjorie B. Greenbie, Ph.D., (Lovat Dickson, 10*s.* 6*d.*), is the work of a woman who has gone among her fellows carrying the lamp of psychological understanding in her hand. She has seen, by its illumination, how and why some persons get more of happiness, success, love and wisdom out of existence than others. She offers no cheap-jack method of self-culture, such as certain teachers of American origin have offered us, but a sanely considered study of the effective factors which have distinguished attractive or successful individuals from the times of Cleopatra to our own. One can call her book sane, because she does not exaggerate any single factor as being the whole secret of personality, but instead, gives the proper weight to each element. Take one instance. She realizes that spiritual attractiveness does not cancel out a physical defect, but only outshines it.

Mrs. Greenbie writes approvingly of the modern desire for strong and beautiful bodies, for the soul of man receives from its fleshy house as well as gives. She even applauds the efforts of women who call in the aid of art to assist nature, since good looks strew roses in one's path through life. She passes on to that quest of love, upon which most human beings embark. "Everyone aspires to a supreme love affair, but there are few enough who find it," is her comment. The author offers numerous hints on acquiring some of the graces of social charm but she can offer no final secret of that which, to the occult student, seems to lie in the hands of destiny alone. She arrives at last at the ultimate question: "Who am I?" and finds an answer in the supreme experience of conversion, in the enthralling moment when one realizes the spiritual basis of one's nature.

The boom in astrology grows apace. While widely circulated newspapers do not hesitate to devote space to instructive or predictive articles on the stellar science, and their advertising columns print the announcements of professional astrologers who do a flourishing business, publishers have not neglected to ensure a steady supply of books on the subject. It is a pity that they do not hold their hands sometimes and refrain from issuing works of dubious value. Such a one is *The Stars and your Future*, by Leonid (Herbert Jenkins, 2*s.* 6*d.*). Considering that there are 255 pages of text bound in a neat cloth cover, it is remarkable value for the half-crown, but excess of quantity will never atone for deficiency of quality. My plaint against this book is that it attempts to give a reading of one's personality and prospects upon the meagre data of the birthday alone, without time, place or year. Hundreds of persons are born on January 1st in the same year, who differ greatly in character and fortunes. The only way to distinguish between them is to secure their birth-hours and birth-places. How much more is the difference between those born on January 1st, 1933, and those who uttered their first cry on January 1st, 1833!

To prove my point I will select some sample readings from the book itself. Take November 14th. "All your days you will be a pioneer of new thoughts and new processes." This date happens to be the birthday of Larwood, the famous cricketer. Does the description fit him? Still more striking is the discrepancy between the reading for Adolf Hitler's birthday and the true facts about the energetic German dictator. "You delve into the secrets of nature," Leonid tells him, "and the subject of geology is very fascinating to you. You should engage in topographical work." Not a word about politics! Mr. Lloyd George, born on January 17th, is advised to refrain from building up ambitions because: "You are naturally an attendant upon the greater," while Sir James Jeans, born on September 11th, receives no suggestion to raise his head towards the stars; instead, he is told to take up work in the steel industry!

It is a pity that Leonid did not try to check his theories with a few simple facts such as I have given. Astrology has enough to do to combat sceptics, let alone the foolish ones inside its own ranks.

Though there is not a line about mountaineering in Dr. George S. Arundale's latest book, he has called it *Mount Everest. Its Spiritual Attainment.* (Theosophical Press, $1.50). He takes his title in the spirit of symbolism from the name of Asia's mightiest peak. Dr. Arundale is prominent enough among officials of the Theosophical Society to justify one's regarding his book as a statement of Adyar Theosophic teaching to-day.

His chief concerns in these pages are with discipleship, aspiration, and the refinement of thought and emotions. Although the avowed purpose of this book is inspirational, I must frankly confess that it leaves me spiritually as lethargic as it found me. It is not that the thoughts do not find an echo in the heart, so much as that a stale air of platitude seems to pervade the chapters. The essence of the book is that the hope of becoming a disciple of a Master has brought many people into the T.S. Before this can take place certain precedent conditions must be fulfilled. Dr. Arundale talks familiarly of the Masters and describes a meeting of the Great White Lodge. He adds: "I remember my first conscious meeting with the Master K.H., now about twenty-five years ago. The years have passed and, as I know Him to-day, it would be as if He had changed out of all recognition. The Master K.H. is now an infinitely different being from what He was." I cannot understand this curious statement Possibly my conception of what constitutes a Master, may differ from that of Dr. Arundale.

The book proceeds to trace the effect of continued aspiration upon thought and feeling, and closes with a strange paragraph: "You are never encouraged to ask questions or to bring your troubles to the Elder Brethren. You have Buddhic, Nirvanic and Monadic consciousness at your disposal, ultimately but not afar off. Get to work to see all these laws more clearly."

The scope of *The Mind in Daily Life*, by R. D. Gillespie, (Methuen, 8*s.* 6*d.*), is sufficiently indicated by its title. Dr. Gillespie is Physician for Psychological Medicine at Guy's Hospital and out of his wealth of experience and study he has written this work, alike for the intelligent layman as for the medical student. The chapters deal respectively with Appreciation of the External World, Development of the Self, Love and Sexual Development, Nature of Intelligence, Day-dreaming, Dreaming during Sleep, Inter-relations of Mental Events, Relation of Mental and Bodily Events, Heredity, Temperament, Childhood, Adolescence and Adult Life.

Dr. Gillespie makes reference to the doctrine of rebirth, which he treats as a phantasy arising out of the tendency to day-dreaming among certain types. There is sound basis for his criticism when applied to the cases of recollected pre-existence which belong to the categories of exaggerated egoism, subtle vanity or imagination run riot. But the doctrine of rebirth does not depend for its acceptance upon such cases. We possess philosophical, religious and logical sanctions for it.

The other subjects are treated in a manner which reveal that Dr. Gillespie has largely accepted Freud's theory of interpretation and Adler's psychology of the ego. Nevertheless he has not gone to the extreme of accepting the former's fantastic notions of infantile sexuality. However thorough this book may be from its author's standpoint, it necessarily lacks that deeper insight into human nature which comes from occult and mystical meditation.

PAUL BRUNTON.

BULLETIN IV. An account of Some Further Experiments with Rudi Schneider. London: The National Laboratory of Psychical Research, South Kensington. 10*s.* or $2.50 net.

ONE could wish this book in the hands of almost every student of the Ancient Wisdom, as it is an invaluable scientific document—a vindication of occult teachings relative to psychical and abnormal phenomena. The Bulletin purports to be a minute-by-minute record of the snortings, blowings, moanings, and clonic movements of Rudi Schneider as he entered trance, and some of it is exceedingly dull and tedious reading. But it exhibits, as nothing else could, the stupid and inane requirements demanded by "Olga", his so-called "control", whom the sitters greeted by "Gott zum Gruss", as well as by enthusiastic shouts of "bravo" after each petty and trifling phenomenon. Jazz gramophone records (O Katharina) were also played at "her" request.

What, however, is particularly interesting is the Introduction to the *Bulletin*, which describes the paraphernalia employed in the laboratory. Harry Price's chapter on "Breaking Control", and the conclusion on page 185, which summarizes most succinctly the phenomena of the twenty-seven seances. One vitally important piece of equipment present throughout was the photographic apparatus operated automatically by an electric circuit, which recorded a series of extraordinary photographs reproduced in the *Bulletin*. Among other things, they give a view of the test conditions established in the séance-room. They show Harry Price controlling the violent clonic movements of the medium in trance, the apportation of a handkerchief from a box-table, the bulging outwards from the cabinet of a pair of curtains weighing 14 lbs., etc. Last, but most assuredly not least, there are photographs automatically recorded at the twenty-fifth sitting indicating fraud on the part of Rudi Schneider; for it can clearly be seen that the left hand has been disengaged from control; thus whatever phenomena occurred during that particular séance, lose their value because of this alleged trickery.

This discovery obviously upset Harry Price very considerably; but he remarks, philosophically, that although it may well be alleged that the medium did on one occasion resort to trickery—and this is proved by the photographs—nevertheless some of the phenomena which did occur at other of the séances were undoubtedly genuine. Of this series of séances, some seventeen were negative, and Harry Price is forced to conclude that Rudi Schneider is swiftly losing his power.

I. REGARDIE.

THE ELEMENTS OF HEAVEN. Script received by Marjorie Livingston. Author of *The New Nuctemeron*, etc. London: Wright & Brown. Pp. 158. Price 4*s*. 6*d*. net.

CHRONOLOGICALLY, this is the first of four books received inspirationally by the same medium. The present script will have a double appeal to Spiritualists, as it is said to be communicated by Zabdiel, a spirit-entity familiar to all readers of the Vale Owen Script. "I hear Zabdiel's voice as clearly as I hear a voice speaking through a telephone," Mrs. Livingston explains: yet on the jacket of *The Elements of Heaven* it is granted, a little contradictively, that these messages are coloured by the medium's mentality. Thus a critic has the ground cut from under him; since it is well-nigh impossible for any to decide, save the medium herself, who is responsible for each opinion advanced.

Zabdiel's teaching is, in conformity with his mode of expression, mostly of a precious and pretentious type; he is ever, as it were, "on tiptoe for a flight", but seldom rises above the level of a flowery, and sometimes rather sickly, emotionalism. While we quite appreciate the honesty of presenting the matter just as it came through, we feel, none the less, that these communications would have lost nothing by a little judicious editing. However, those who have enjoyed reading other volumes of Mrs. Livingston's "inspirational" writing will, without question, derive equal pleasure from the perusal of this one.

FRANK LIND.

THE SAMARITAN ORAL LAW AND ANCIENT TRADITIONS. Vol. I. SAMARITAN ESCHATOLOGY. By Moses Gaster, Ph.D. Demi 8vo. Pp. 278. London: The Search Publishing Co. 12*s*. 6*d*.

IN the field of scholarship generally, little or nothing is known about the Samaritans, for which reason a work by Dr. Gaster on this subject is doubly welcome. He has been in close touch with the high priests and learned men of the Samaritans for some thirty-five years, and has, during this period, been able to acquire either original documents or accurate copies of the whole of their literature.

The Samaritans are, as Dr. Gaster puts it, "the ten tribes that were not lost".

As usual, Dr. Gaster is at variance with certain tenets held by exponents of the higher criticism, and doubtless he will be attacked by certain reviewers on these grounds. He has proved beyond all shadow of doubt that the Samaritans derived a very similar set of beliefs to those of the Jews, based entirely on interpretations of the Pentateuch, which have been embodied in an Oral Law and a written commentary, persisting right down to modern times.

It is not possible to give any adequate description of Dr. Gaster's work within the narrow limits of a brief review, but the author is to be congratulated on having made available for all who are interested in comparative religion and ancient tradition, so much of the information that he has been able to accumulate on this particular subject.

E. J. L. G.

NAYLOR'S YEAR BOOK. By R. H. Naylor. London: Hutchinson & Co. Pp. 252. Price 5*s*. net.

THIS book is a veritable sign of the times. The writer is the well-known *Sunday Express* Astrologer, who has enveigled the editor of the *Sunday Express* to write a preface to the book, which is well worth reading, for it shows how easily nowadays the men in high places may be won over by having their horoscopes done.

It is all to the good that Astrology should find its proper place in everyday affairs, even though there are many who fear that it may easily become a mere material method of gain rather than a guide to character.

Much of this book is very good, but there are parts not so good, as when the author affirms that the sign Aquarius is looked upon by many "highbrow students" of Occultism as being concerned with advanced peoples and systems of thought, as indeed, it rightly is. He, however, states that nothing could be farther from the truth, and by such statements the true Astrological student will judge his work.

Despite these defects the book is very suitable to the public for whom it seems to have been written, and it may safely be recommended for the beginner.

LEONARD BOSMAN.

THE CHURCH'S CREEDS AND THE MODERN MAN. By the Rev. H. D. A. Major, D.D., F.S.A. Principal of Ripon Hall, Oxford. (The Modernist Series.) London: Skeffington & Son, Paternoster House, E.C.4. Pp. 132 (including index). Price 3*s*. 6*d*. net.

ARE the creeds adequate for the Church of to-day? While he has no quarrel with the ancient creeds, Dr. Major views them with such reverence and interest as one might feel for some crumbling building of bygone days, in regard to which there are many excellent reasons for declining to live in or proposing anyone else should. In other words, they have well served their purpose in the past, but we must now recognize them as does the author, along with Sir Arnold Wilson, "to be expressed in the metaphor and language of the now obsolete thought of the times in which they were composed". He suggests that it would probably be best, in this age of transition, not to venture upon the drastic step of substituting new creeds for old. He advocates rather the policy of authorizing new creeds to be used as optional alternatives to the old ones, where and when desired.

It is not everyone who could write upon the vexed questions of the Virgin Birth, the *Filoque* interpolation in the Chalcedonian Creed, and the actual extent of the Divinity of Christ, with no display of bigotry and without causing offence to some ardent soul. This difficult task the editor of *The Modern Churchman* achieves to a creditable extent; his views should, in all fairness, be respected by those who are the most opposed to them, for he so obviously has respect for theirs. And is not his advice sound, being tendered in that Christian spirit which is always the *via media*—until the differences of friends end in agreement? Surely Truth is a greater authority than Tradition. It may shock certain persons that some of us who are aware that even Apis, the sacred bull of Memphis, was supposed to have been born of a virgin cow, rendered pregnant by a moonbeam or a flash of lightning, hesitate to accept the Virgin Birth in a literal sense; yet, as the author of this little book points out, the Christian Religion as proclaimed by Jesus was strikingly ethical: and here, except in honest statement of opinion, is no question of right conduct. Dr. Major writes lucidly, with courage, and knows how to make the least inviting part of his matter entertaining.

FRANK LIND.

L'ENIGME DU DESTIN. By L. Hoyack. Paris: Bibliotheque Chacornac, 11, Quai Saint Michel.

MONSIEUR HOYACK is already known by his works on speculative metaphysics and economic sociology. The present volume concerns itself with man's destiny, and his relationship to the Divine.

The author postulates that devotional imagination demands a personal God, otherwise intimate relations between man and God cannot be established. The Pantheistic conception, he considers, precludes such relations, but Pantheism regards all nature, including man, as one, and as forming part of the whole.

For the mystic the Absolute becomes a personal God in so far as He manifests, whereas for the Pantheist there is one God, impersonal in origin, personal in manifestation. The Absolute is static, whereas the personality of God is dynamic.

The author quotes from Inayat Khar, five forms of wish or desire:

1. The uncertain and changeable wish.
2. Analytical desire.
3. Passive, nebulous desire.
4. Strong, but unformulated desire.

All these are foredoomed to failure.

The fifth and only successful one is a concentration of the desire into a determined will, a will that penetrates into the subconscious mind.

The author believes that pre-natal impressions are the forces regulating life. "We must submit," he says, "to the laws of the Cosmos." He does not add that by learning to *understand* them, we reach to their control, but he admits that liberty as against determinism, increases as man ascends the spiral of life, also that the mystic transcends his mere wishes to follow the will of God for him, thus continually growing in moral strength.

Success unfounded on Cosmic laws must be temporary, Monsieur Hoyack says: *"Chaque fois qu'une civilization quitte la voie de la vraie culture, elle finit par se détruire. . . ."*

A book worth reading if the reader has time and patience to disentangle the gems of inspired thought from the mass of platitudes.

R. E. BRUCE.

LES ASTRES PARLENT. By A. Volguine. Crown 8vo. Pp. 72. Nice: Les Cahiers Astrologiques.

THIS author asks his readers to refrain from thinking of him as a prophet, and asks them to look only for plain truth in Astrology. This would seem to be timely advice, especially if we remind ourselves of certain societies at the present day, which claim to have all truth by means of the stars and their voices, but in reality are simply prophesying what they *want* to happen!

The author gives what is perhaps going to occur on this earth within the next few years, and asserts that pacifists the world over are the real warmongers, and that a pacifist really harbours hate and malice in his subconsciousness, the genuine peace-makers (?) being those supporting the piling up of arms. The real peace movement, according to A. Volguine, is a moral conquest only; it must only arrive at its apex with the gradual evolution of mass thought and standards of civilization, and peace cannot be achieved through any sudden movement. He further claims that the pacifists are actually waging real war, even if only by simply fighting against something they don't like!

Such an argument is entirely misleading. The author takes it for granted that moral fighting is just as wicked or bestial as blowing men and animals to pieces with high explosives. He claims that fighting evil, in other words, is as bad as adopting evil ways of living. For that is what his argument leads us to believe he thinks.

But is this really Astrology?

EDWIN FELSTEAD.

# OUR CONTEMPORARIES

AMERICAN THEOSOPHIST (May). Professor J. E. Marcault suggests that the Theosophical Society may have lost much of its power because members have thrown themselves passionately into various lines of work and lost sight of the wider issue. . . . L. W. Rogers recounts his experiences on a lecture tour through France and Spain. . . .

ARYAN PATH (May). J. D. Beresford in a brief article, "The Next Step Forward", pleads for a study of *The Secret Doctrine*. . . . William Saunders contributes a curious dream experience. . . . K. R. Srinvasiengar attempts to show that Theosophy is the golden thread which will unite science, religion, and philosophy.

ASTROSOPHIE (April 21st). The horoscope of the month is that of Inayat Khan. It is interesting to note that his figure contains the Moon in the House of Mysticism. . . . C. Michel Stolz writes on occult healing, with special reference to the alleged discovery of a cure for cancer. . . . Dr. F. Rolt Wheeler continues his serial on the esoteric significance of colour.

AUSTRALIAN THEOSOPHIST (March). The editor announces a change in policy because "these are days for practical men. The student is no longer a recluse. Practical people need a practical presentation of Theosophy". Hence articles dealing with social, national, and international problems will be featured. . . .

BEYOND (May). The editor refers to the many movements to set the world spiritually right, and warns them of the rock of exclusiveness and narrowness. . . . Dr. Lascelles gives a spirit message on the technique of healing. . . . Gina Townsend contributes a short account of the beliefs of Hottentots relative to fairies and black magic.

BUDDHISM IN ENGLAND (May–June). A photograph of the largest Buddha statue in the world, built in 1252 at Kamakura, Japan, is printed as a frontispiece. . . . R. A. V. Morris vigorously combats the notions of karma set forth in the writings of Rhys Davids and other prominent Orientalists. . . . Irene B. Hudson has an extremely interesting paper, full of scientific references, on "Heredity in Relation to Karma".

CANADIAN THEOSOPHIST (April 15th). Madame Wadia pleads for spiritually-minded Westerners to go out to the East as ambassadors of goodwill, in order to break down the hatred which is springing up in Asia against the white man. . . . R. A. V. Morris concludes his thoughtful paper on cycles of civilization. . . . M. M. Salanave describes a Buddhist ceremony performed by the Lamas in a Tibetan monastery which she visited.

CHARIOT D'OCCULTISME (May). M. Castellot writes on "The Life of Minerals and Vegetables". He points out that alchemy proclaims the existence of consciousness even in the mineral, and shows the correspondences which are to be found between the soul of metals and plants and the soul of man. . . . Charles Rousseau contributes some suggestive notes on the processes of artistic inspiration and their relationship to the methods of spiritualistic mediumship.

DAWN (April). "What is Life ?" asks M. Gnanasambandhan and replies that it is really the Universal Spirit animating a multitude of forms. . . . T. L. Vaswani deals with ancient Hindu culture and suggests that its message for these times is that of action offered as a sacrifice. . . .

FORCES SPIRITUELLES (May). The editor gives some interesting information on the possibility of transmitting vital force to the apparently dying. . . . Anne Osmont deals with the ordination of priests, esoterically considered. . . . Henri Durville refers briefly to different grades of initiation into his "Eudiaque" Order, and shows their results in personal development.

INNER LIGHT (May). Dion Fortune writes: "We cannot go through life without noting that every type of character has the vices of its virtues. So it is with the seven planetary Sephiroth; they have their good and bad aspects according to the proportions in which they are represented". . . . D. G. discusses the doctrine of the Holy Trinity in relation to the Cabbalistic Tree of Life. . . . "Subversive Elements in the Occult Movement" is another paper by Dion Fortune which points out that people range themselves under different banners primarily as a result of their individual temperaments.

INTERNATIONAL PSYCHIC GAZETTE (May). F. W. Fitzsimons recounts some remarkable experiments to test the identity of a spirit photograph. . . . The life story of J. J. Morse appears in this issue. . . . The editor discourses on the interest taken by Immanuel Kant in Spiritualism. . . . Paul Brunton gives some curious experiences with Oriental magicians in "Among the Mystics and Spiritualists of the East".

ISLAMIC REVIEW (April–May). This issue is a double number in honour of the late Khwaja Kamal-ud-Din, who carried the message of Islam to the Western world. The last article by him was written for this *Review* under the title of "The Opening of the Heart", and appears in this number. . . . Lord Headley pays a fine tribute to the deceased and writes: "I have never heard him utter a word that could be called harsh or unforgiving". . . . Muhamad Ali writes a historic sketch of Islamic propaganda in Europe. . . .

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (May). The editor discusses the "psychic factor" in spirit messages, while replying to a recent article by Professor Joad. . . . H. L. Williams describes some of the systems of ancient Indian philosophy and compares their findings with those of European philosophy. . . . The President of the Research Committee announces, with reference to the "Walter" finger-prints controversy, that when investigation is completed a full report will be published as a volume of Proceedings.

KALPAKA (April). The editor suggests that a better practice than reading might be the art of doing nothing for one week-end per month! By stilling the personal self, we might then give a chance to the Higher Self to express itself. . . . The doctrine of Tattvas in connection with the matter of breath-restraint is dealt with at length. . . . The concluding translated portion of the Trishkee Upanishad now appears.

LUCIFER (May). Dr. G. de Purucker expands the theme that man's nature provides a key to the nature of the universe. There is a fundamental unity which runs through everything. . . . "The ancient wisdom tells us that civilized nations existed on earth long before the Glacial Period; that is, for more than a million years", asserts C. J. Ryan, M.A. . . . Sir Francis Younghusband is quoted extensively as having arrived independently at a concept of the universe almost identical with the Theosophical one.

MESSAGE (May). The editor quotes freely from the *Bhagavad Gita* to show that righteous wars are justified, while those instigated by greed are wrong. In a further article he laments that China and Japan, who ostensibly follow Buddha, should come into conflict and thus violate the Buddhist creed of non-injury. . . . Swami Ramdas writes on the beauty of self-surrender.

MODERN ASTROLOGY (May–June). The editor records recent archæological discoveries at Persepolis, which have unearthed magnificent sculptures of much astrological significance. . . . David Freedman gives a very clear astrological survey of the world situation and concludes: "There is little doubt that the chaos existing in practically every country and the deplorable situation over the financial systems, are due in their entirety to the triple conjunction in Virgo of Mars, Jupiter, and Neptune." . . . An interesting article deals with the horoscope of Henry Ford, "the enigmatic symbol of an era".

PRABUDDHA BHARATA (May). First place is given to a paper on Education, written by the late Swami Vivekananda. . . . S. C. Mitra contributes "The Inner Motive of Indian Art". The writer shows that the utilitarian values of art in India were always transcended by the spiritual quality breathed into it. . . . Sister Devamata makes an interesting comparison of Sri Ramakrishna with St. Francis of Assisi.

PROGRESSIVE THINKER (May). The editor discourses on "Ancient Spiritualism" and reveals that psychism was familiar to the Babylonians and Egyptians. . . . Dr. Grumbine discusses the difference between the "supernormal" and "supernatural". . . . Geo. L. Martin shows how modern Spiritualism can illuminate the doctrines of Christianity.

REVUE CAODAISTE (No. 21). This little journal, which occasionally comes to hand from French Indo-China, is the organ of a movement which claims to have hundreds of thousands of adherents. It stands for a combination of Spiritualism and Oriental Mysticism, with an insistence on the application of idealistic principles to practical affairs. "Karmic Illnesses", "Spiritual Solidarity", "Charity" are the titles of articles in this issue.

REVUE SPIRITE (May). The editor discusses the two French schools of Spiritism, the one deriving from Allan Kardec, and the other from Gabriel Delanne. . . . Dr. Graux contributes an interesting paper on Virgil and his references to the other world. . . . M. Henri Mathouillot gives some curious information in an article on the employment of high-frequency currents to develop mediumship.

ROSICRUCIAN DIGEST (May). Nicholas Roerich, who describes himself as a "Legate of the Great White Brotherhood", sends a special message from his Himalayan home. . . . Those interested in the Egyptian Mysteries will welcome the paper by Hans Gruter on this subject. . . . J. S. Marx contributes "The Tarot, its True Meaning". He does not agree with those who trace its origin to the Jews of the tenth century, but suggests it is much older.

ROSICRUCIAN MAGAZINE (May). The editor points out that the fusion of the early Christian Church with the Roman Empire meant the end of the original community of Christ. It is further claimed that the latter held the doctrine of rebirth. . . . With reference to a recent earthquake, the assertion is made that "consciousness determines safety, not geography. Where this has found divine adjustment, a thousand may fall at our right hand and ten thousand at our left, but it shall not come nigh unto those of us who abide at the heart of eternal concord.". . . "Shakespeare or Bacon ?" is a paper by Ellen McCaffery.

SURVIVAL MAGAZINE (May). It is recorded that John Clarke, a water-diviner, has now found the bodies of six missing people by the exercise of his psychic powers. . . . Madge Donohoe contributes a further selection of psychic pictures which reveal the life and customs of ancient Egypt. . . . "I found that by concentrating, making my mind a blank, the spirit people were able to throw their thoughts, impinge them on my mentality," writes Estelle Roberts in an article on "How I developed Clairvoyance".

SYMBOLISME (May). Oswald Wirth, in writing on false initiates, says: "There are occultists who are dangerous. They know how to charm by their eloquence, their magnetism, and their expertness in exploiting all the weaknesses. Presenting themselves in the name of God, they extort large sums of money under mystical pretexts." . . . B. P. Feuilloley concludes his description of a highly interesting system of initiation which he found among an African tribe, the Oubanghi-Chari.

THEOSOPHICAL PATH (April). Dr. de Purucker contributes a further study of the subject of heavens and hells, considered as legendary and as facts. He says: "When death supervenes after the withdrawal of man's finest part, this human intermediate nature falls instantly asleep, and sleeps a dreamless sleep for a period of greater or longer duration." . . . "Psychology, True and False" is a thoughtful paper by H. T. Edge, M.A. . . . Rose Winkler writes on "The Origin of the Solar System".

THEOSOPHY (May). The front cover features approvingly of a quotation from W. Q. Judge written after the death of H. P. Blavatsky: "Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step." . . . An informative article treats of the Third Eye vision. . . . A posthumous paper by H. P. B., deals with the vexed question of "The Theosophical Mahatmas".

VEDANTA KESARI (April). S. S. reports that Sri Ramakrishna himself told him: "The natural tendency of my mind is upwards (towards the Nirvikalpa state). Once that state is reached it does not like to come down. For your sake I drag it down by force." . . . An extremely interesting paper on proofs of the soul in Tamil philosophy, is contributed by Miss Paranjoti. She takes her arguments mainly from the *Siva Jnana Bodham*, an ancient Tamil classic.

WORLD THEOSOPHY (May). "Fides" contributes a four-page poem written to honour Dr. Annie Besant. . . . "Esoteric Buddhism in Japan" is a useful exposition by W. D. Lucas of Mahayana doctrine. The symbolical figures and ceremonies of Japanese temples are also explained. . . . Geoffrey Hodson deals with "The Purpose of Human Life".

THE
ARYAN PATH
JULY

**ASCETICISM AND MODERN CIVILISATION**
H. M. TOMLINSON

**TEMPTATION**
CLAUDE HOUGHTON

**ACCORDING TO RABINDRANATH TAGORE**
HUMBERT WOLFE

**LIVING MESSENGERS CALLED WORDS:**
- i. The Limitations of Language G. B. HARRISON
- ii. On the Misuse and Abuse of Words GEORGE GODWIN
- iii. Some Speculations about Sound in Sanscrit Literature A. G. GAJENDRAGADKAR

**THE DOCTRINE OF WILL IN SHAKESPEARE**
JOHN MIDDLETON MURRY

**THE POWER OF POETRY IN THE STRUGGLE OF LIFE** E. MERRILL ROOT

**EQUALITY** J. D. BERESFORD

**HERITAGES IN THE MELTING POT**
KALIDAS NAG

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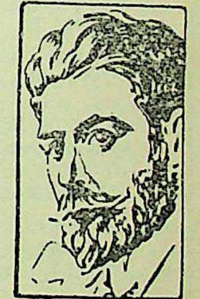

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# THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

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## EDITORIAL

THERE is a type of *malaise* which is prevalent amongst people whose inner lives are vivid and intense, and as common in the ranks of occultism as it is among the mystically inclined. It goes under various names, and is perhaps more frequently referred to, in the language of the Christian mystics, as the "dark night". Its manifestations are as varied as the temperaments through which the trouble manifests. Sometimes the "dark night" lasts a few weeks, and sometimes for a number of years. It is characteristic of the ailment, however, that whether of long or short duration, few, if any, pass through it without complaint, and no amount of reassurance by another avails the sufferer. It is impossible to convince him that, *au fond*, all is well.

The occultist, as well as the mystic, is subject to those periods of distress in a lesser or greater degree of acuteness, to which all who endeavour to maintain a vivid interior life are liable. But perhaps, from the temperamental disposition of the mystic, he is more liable to such attacks than is the occultist. Who is there in whom the inner life has reached any appreciable stage of development, who has not experienced that numbness and deadness within, which takes away all zest for those matters which, in the ordinary way, one would consider most "worth while"? Few, if any, have taken even the first steps on the Path, without having passed through this phase, not once but perhaps many times, and fewer still have found within themselves that inner certitude which remains unshaken by this glamour which falls on the personal self and persuades it that high aspiration and noble effort are scarcely worth while.

Somehow, however, the true "disciple" struggles manfully through these periods of inner darkness without entirely losing touch with the inner certainty that he is on the right track; that no matter how apathetic and even averse he may *feel*, deep down in his heart he *knows* that the shadow that falls upon him is cast from without.

### DEGREES OF "DARKNESS"

At times the condition may be traceable to sheer ill-health. In such cases, the predisposing cause being merely physical, the inner distress is not likely to be so acute as in those cases where the sufferer is in possession of normally good health, but is harassed by a continued and increasing distaste for meditation or aspirational effort of any decription. Such a one may turn for relief, if only for a time, in sheer desperation to sources of pleasure or amusement which, even before he tries them, he knows will fail to satisfy. *Nothing* seems worth while. In severe cases even life itself weighs heavily.

Instances have come to the notice of the present writer where a brooding melancholia has dogged the steps of the sufferer for years on end. Such a state is dangerously close to the borderline, is fundamentally pathological, but in the hands of the ordinary physician or even psychologist, difficult to cure.

Others—and these by far the majority—pass through periods of weeks, or months, or years, as the case may be, haunted by a sense of emptiness, of apathy, living lives of semi-automatism, with zest for few of the things that attract the crowd, and yet finding nothing in that inner existence which once was a source of keen delight.

Frequently the occultist or mystic of experience will be approached by a victim of such a mood—for in the final analysis it is nothing more, however potent its oppressiveness may be,—

and it is "cold comfort" that the sufferer finds he is offered. The best one can advise is the exercise of patience, patience again, and yet more patience. It will pass.

There are cases—not so few as one would suppose—where such patience has been exercised for years on end. The unfortunate sufferer has "carried on" with what he has known to be right, always choosing the better way, despite increasing difficulty and lack of zeal. But seldom has he or she realized that, in so doing, one of the greatest battles of the personal self is being fought and *won*. In the thick of the fight the sufferer fails to see that the last dregs of self are being purged. How much better, he thinks, if he could but enjoy that thrill of inner approval with which once his efforts were rewarded. But no! With greater or less complaining, he "carries on", not for any satisfaction the personal self can get out of it, but from a sheer sense of "oughtness", or duty.

Not until the feet have trodden many a long mile of the Path is it possible to realize in consciousness the illusory nature of those moods which assail the aspirant, but so long as he refuses to be deflected from his true interior course, such trials are really a source of strength.

Of little use to tell the victim of such shadows that so long as he "hangs on" he is gaining strength—to conquer himself. All he asks is for relief. Yet it is not to be. A step in the right direction is it when he begins to realize that such moods as that under which he labours so fruitlessly may be designed by a consciousness which is higher and greater than that of the normal self, for purposes of which the lower may be unaware, but which, nevertheless, subserve ends beyond his power to perceive.

Not until he has crossed to the other side of the Golden Gates and earned the right to enter at will upon that place where the Glory never fades, will he rise superior to the trials incident to the life of the real occultist or mystic.

### MYSTICAL EXTRAVAGANCES

In the lives of the mystics one reads of strange effects caused by glimpses of that Splendour which lies beyond the Gates. Living preponderantly from the heart, rather than from the head, as in the case of the more philosophical occultist, cases of mystical extravagance are by no means rare. Things that are painful to the lower self are deliberately sought for—even manufactured artificially—for the sake of what to the "outsider" appears to be nothing other than a perverse enjoyment of self-torture.

Perverse and even pathological such a state may be, but it points to the fact that a glimpse, at least, has been caught of that Light upon which nothing that is mortal can look—and live. For Spirit means the death of the mortal self.

It is the failure to appreciate this fact that makes the trial of the "dark night" so keen and even devastating. Unless the lower self finds satisfaction ; in other words, something to feed upon, of however subtle and delicate a nature, it resists. This resistance causes pain.

Not only patience, but, for those capable of bracing themselves for an effort sufficiently great, the attitude of entire self-surrender as advocated by the mystical schools is the best and safest course. But not all are temperamentally capable of taking such heroic measures. For them, philosophical endurance of the vicissitudes of the Path is the password to progress ; though for the more heroic souls, the effort of self-surrender is more direct and powerful.

To realize that despite all feelings and appearances to the contrary, during such "attacks", all is well and will be well, so long as strength remains to endure, and he do not fall from the ranks, is the sheet-anchor of occultist and mystic alike. If one can take the further step, and, in the language of religion, find it possible to echo sincerely the prayer "God's will be done", so much the better.

Among the temperamentally psychic one comes frequently across references to "astral attacks" and usually some sensational dream-experience is regarded as such. Yet the most potent "attacks" of the "other side" come in just the way above referred to, by moods of apathy and depression, which in some cases may be deliberately encouraged and fostered by influences directly inimical to the aims and aspirations of the sufferer.

For there is good evidence for believing that fraternities exist upon the physical plane whose members claim the power to stimulate or retard the dissemination of any ideas of which they may or may not approve, as the case may be. Whether *their* judgment be right or wrong is beside the point ; for, at least theoretically, it is possible to set in motion a stream of influence which may act as a blight upon higher aspiration and nobler effort. For the student whose strength is sufficient to enable him to make the "great surrender" such psychic activities have little or no meaning. Automatically he rises above them. For those who cannot do so, the fact should be borne in mind that, by accident or otherwise, the personality has come in contact with a cloud which, finding within the victim something upon which it can act, stimulates and intensifies the undesirable mood, and prolongs it maybe beyond measure.

The lower self, therefore, in subtler and still more subtle guise, is at the root of the troubles of the aspirant to the spiritual life. By which is not intended the merely "religious" life ; but that life which is found only when, as H.P.B. puts it, in her definition of true Occultism, "the great renunciation of self" is accomplished. For unless the pilgrim has trodden that Path of old, it is not to be achieved in a single effort. Again and again victory and failure must colour the life of the soul in its lower phases of existence. But however dark the outlook, the outcome at long last is assured ; for it is the only "way of escape" from the bondage of the lower worlds. THE EDITOR.

## NOTICE

THAT, in the popular mind, something in the nature of a stigma attaches (quite unwarrantably) to the term "occult", is a fact against which THE OCCULT REVIEW has fought with no little measure of success for over a quarter of a century. Having in view, however, the wide field covered by the subjects dealt with in its columns, and the ideals which it seeks to embody, it is felt that the urgency of the times demands an increase of its scope of appeal by freeing it from the handicap of a dubious title. Further, the importance to all thoughtful readers of the deeper issues discussed within its columns, has also contributed to the decision of the publishers to issue the magazine as from the September number, under the title

**THE LONDON FORUM**

(*Incorporating* THE OCCULT REVIEW)

# THE BOOKS OF ENOCH

By **OLIVE HARCOURT.**

WHEN the student first comes into contact with the Books of Enoch, three questions at once present themselves to his mind, namely (1) Who was Enoch ? (2) What are the Books of Enoch ? (3) What do they contain of interest and value ?

As to the first question, regarding the identity of Enoch, there is no doubt but that he must have been one of the mightiest spirits who have ever appeared on the stage of the world's history, for the tradition of his greatness is preserved in many lands, in many forms, in many religions, and under many names. How long that tradition has persisted, we cannot now tell, for all knowledge of the date of the period in which he lived is lost in the mists of antiquity.

According to the Israelite tradition, Enoch was the seventh of the ten pre-flood patriarchs who lived before Abraham. By some historians they are called the pre-flood Kings of Biblical history, and they are known to the Germans as the ten primitive fathers, or Urväter. The German prefix *ur*, meaning first or original, is derived from the Hebrew *aur*, the Primal Light.

The tradition that Enoch was the seventh pre-flood father is in itself significant, that number being from the earliest times suggestive of special power. "The Lord hath blessed the number seven above all things under heaven."

The ten primitive Fathers can be referred to the Tree of Life, and the seventh Sephira being Victory, there may be some connection with the victory of Enoch over death while still in the physical body.

The name Enoch, according to Ewald, means teaching or dedication to teaching, and is supposed by him to be a corruption of the name ENMEDURANKHI, who was the seventh pre-flood King according to the Egyptian tradition. Enmedurankhi is identified with the Sun-myth, and is said to have received instruction from the Sun-god himself. The days of Enoch, therefore, are stated to have been 365 years—the number of the days of the year.

Enmedurankhi was regarded as the patron of the New Year, which again links him up with the Sun-myth, and he was invoked by the Egyptians at the commencement of any new or difficult enterprise. He appears to have been a symbol of spiritual power, as Lamech, the tenth and last pre-flood father, probably typified the material Universe, or Malkuth, on the Tree of Life.

There is a connection between Enoch and Anak, the Giant King. A god named Anakos, which is the Greek form of the name Enoch, was worshipped at Iconium in Greece. In Persia there was a goddess called Anakid, called by the Greeks Anara, worshipped by them as the feminine aspect of Enoch.

In the Book of Genisis Enoch is briefly mentioned as walking with God, which to the Israelites meant that he had attained to superhuman knowledge and wisdom, or as we say to-day, to Cosmic Consciousness. Luther, in his translation, adds the remark that he was seen no more. In the Book of Sirach it is stated that he was taken from the earth because there had never before been one equal to Enoch, and that he was removed in order that he should be an exhortation to repentance. But the Talmud has quite a long story to tell about Enoch:

> "Enoch," it says, "served the Lord and walked with Him, cleaving with understanding to the ways of the Most High, and lived as a hermit for many years. And it came to pass as he was praying in his apartment, an angel of the Lord called him from Heaven, saying :
>
> "Enoch ! Enoch !"
>
> And he answered and said, "Here am I".
>
> Then said the Angel :
>
> "Arise, go forth from thy solitude and walk among the people of the land. Teach them the way they should go, and instruct them in the actions they should perform."
>
> And Enoch walked among the people, and taught them the ways of the Creator, and addressed them in earnestness and truth.
>
> And Enoch reigned over the human race and the people obeyed him. Princes and rulers came to listen to his words of wisdom, and made obeisance to him. And he made peace through all the land.
>
> And it came to pass that Enoch again felt a longing to retire into solitude, and he withdrew from frequent communion with his people. When a few years had passed he increased the periods of his withdrawal from the world, and appeared before his people but once a year. And he became so holy that the people feared him and dared not approach when he appeared, for the glory of Heaven shone upon his face.
>
> Then Enoch assembled the people and said :
>
> "I have been summoned to Heaven, but know not what day I shall ascend, let me teach you ere I go."
>
> So he taught the people, and united them in peace and harmony.

Then he mounted his horse and rode away. A multitude followed him. On the second day he turned and said to them :

"Return, lest death overtake ye !"

But they continued to journey with him, and on the sixth day there were still some who followed him, saying :

"Where thou goest, we will go, for as the Lord liveth, naught but death shall separate us."

When he saw that they were determined, he spake to them no more.

On the seventh day Enoch ascended into Heaven in a whirlwind. And people started out to find those men who had followed him. On the spot where they had left them they found ice and snow, and the dead bodies of the men for whom they were searching, but Enoch they found not. And this is the meaning of the words of Scripture "and Enoch was not", for he was not where search was made, for GOD had taken him".

By the Mohammedans Enoch is identified with Idris, the great Indian hero and prophet, who was raised by GOD to a high place.

In the Book of the Kabbalah called the Book of Jubilees, we are told that Enoch was the inventor of arithmetic, astronomy and writing. He was the first to reduce the signs of the Zodiac to a system, and to arrange them according to the months of the year. In his vision he was shown everything in heaven, and commanded to leave a lasting testimony on earth of all that he had seen there. Now the British Israelites have a very plausible theory that Enoch was the builder of the Great Pyramid, for they identify him with IEMHOTEP, who certainly was at least connected with that work. The name Iemhotep means "he who cometh in peace". Enoch is much linked up with the idea of peace. And there is a tradition that Melchisidek was a reincarnation of Enoch—Melchisidek was king of Salem, i.e. of peace. In the Books of Enoch the angel who leads Enoch through Paradise is called the Peace Angel. The name of the angel who, according to an old tradition, gave the Elemental Tablets into the hand of Enoch was AVE, which word, when used as a salutation means "peace be with you".

Enoch, in his visions, was taught astronomy, the measurement of the earth, and the laws of Nature. It is believed by many that only in the form of a pyramid could such knowledge be laid down. He was commanded to perpetuate what he had learnt in some concrete shape that would be a permanent witness to mankind. Some Egyptologists are of opinion that the Great Pyramid is of pre-flood origin, and some even put its erection as far back as 18,000 years. A Coptic MS. exists that tells of its having been built as the result of a vision in which a devastating flood was predicted—built, perhaps, with the idea of possessing something strong enough to resist disaster by water, and so keeping valuable records safe.

The naming and arrangement of the signs of the Zodiac is supposed by many to have been of pre-flood origin also, and certainly, whoever founded that system must have been a great mathematician. At any rate there seems to be no doubt that a man of superlative wisdom once lived upon the earth, a man of a spirit so exalted that no supreme disaster in which our planet was implicated, no passage of time, no destruction of peoples by wars or cataclysms, no suppression of religion by the sword, has ever been powerful enough to wipe his name from the page of the world's history.

As to the second question, regarding the history of the Books, we find that they are pseudo-epigraphs. They were not written, of course, by Enoch in the dawn of history, but in the first and second centuries before the birth of Christ, by different authors and at different periods. They were put forward to present once again the visions and knowledge of Enoch, which had been handed down among the Jewish people from father to son through long ages. It was by Jews, to their co-religionists, that these mighty outbursts of poetry, moral exhortations, marvellous visions and this exalted symbolism were addressed anew.

On account of the inflexibility of religious opinion in those days, the great thinkers and mystics, who, as several scholars remark, were as much inspired as the authors of the Old Testament itself, were forced to write, not under their own names, but under those of mythical fame in the past, to avoid torture and death. For the Rabbis of that time would allow of no teaching that was not contained in the Old Testament, the Talmud and the Zohar.

The Books of Enoch are called the Books, and not the Book, because they consist of writings by many different persons, and were discovered at different times. In recent times they were put together by famous Hebrew scholars, who took infinite pains to decipher and translate them, and to separate from each other the different languages in which they were written. That which has been preserved in this way is the remains of a whole literature of pseudo-epigraphs that was produced in the two centuries preceding the birth of our Lord, and which had an enormous circulation in the civilized world up to the fourth century after His death. The Books were taken up with immense enthusiasm by the early Christians, because they considered that the wonderful prophecies contained in them regarding the coming of a Messiah referred to the Lord Jesus, which they doubtless did. But the Books were denounced by some of the early Christian Fathers, notably by St. Jerome, St. Augustine, and St. Chrisostom, on account of their prejudice against the Jews. And the Jews rejected the Books also. And so between the two factions the Books were withdrawn from the position which they held up to that time in the Bible, directly following the Book of Job. The Jewish Rabbis did, however, retain some of the writings, and put them into the Talmud and other Rabbinical Books, under the name of Baruch, Moses, Ezra and others, thus obliterating the very name of Enoch.

The Books of Enoch were lost from the eighth century onwards, in spite of the careful search that was made for them, but without result, until in 1773 the explorer Bruce found a goodly portion in Abyssinia, after it had been missing for nine hundred years. He found it in the Coptic Bible, still in its old lawful place next to the Book of Job.

Bruce explains this by saying that Arabia Felix, as Abyssinia was called in his day, had been inhabited by Jews in very early times. Their religion was utterly wiped out by Mohammed, but the Book of Enoch was somehow secretly retained. The portion discovered by Bruce lay forgotten on the shelves of the Bodleian Library to which he had presented it, until 1831, when the famous scholar, Laurence, translated it into English. This portion is now known as the Ethiopian Book of Enoch. Bruce publicly announced his belief that another portion must exist, but he was laughed at, though his faith was later justified by the discovery of another fragment in Servia, after it had been missing for five hundred years. This portion is called the Slavonic Book of Enoch.

That there must be still other fragments yet to be discovered is obvious from the fact that authors of the Middle Ages quote passages from the Books of Enoch which cannot be found in the existing parts. The Books as a whole are supposed to have been originally in five parts, like so many other Jewish works, an arrangement intended as a symbol of the Pentagram. Some writers think the Enochian Books were compiled by the Essenes, but many of their tenets run counter to the teachings of the Books. Ewald, the great German historian of the Jews, thinks that some of the injunctions of the Essene Order were included in the Books in order to propitiate that fraternity, which was extremely powerful at that time.

In Waite's *Emblematic Masonry* he tells us that the secret doctrine of Israel was given to Adam in a book which came from heaven in the hands of the Archangel Ratziel, the Angel of Wisdom. When Adam was cast out of Eden the book was taken from him, but in answer to his tears and entreaties it was returned to him by the Archangel Raphael. It was inherited by Seth, who gave it to Enoch. The latter, after his ascension into heaven, became the Archangel Mettatron, the Angel of the Divine Presence. This book is doubtless a symbol of Wisdom, which is lost to man through his own folly, but which he regains by means of sorrow and repentance, receiving it for the second time at the hands of the Angel Raphael, who, as the Ange of Intercession, has his place on the Tree of Life at the heart of the Cosmic Christ.

The secrets of this book were told by Moses to his elders, and passed on later to the Rabbis of the School of the Zohar, or Secret Tradition of Israel.

The fragments of the Enochian Books were translated into German in masterly fashion by Ewald, whose monumental history of the Jews was one of the chief works of his life. Himself a Jew, he was one of the best Hebrew scholars of modern times. He believed that the Books powerfully affected the mind of our Lord, for we shall see that some of the commands of the Christ appear word for word in the Books.

Now let us see what the Books contain of interest and value. To begin with, they contain the very first mention of the age-old tradition of the Fall of the Angels and of man. This myth exists in other religions too, notably in Zoroastrianism. The prevailing idea put forward in the Books is that in early days, when man was comparatively undeveloped, a group of Angels, called the Watchers, were set over humanity as guardians. Then the great Archangel Azazel, one of the Beni Elohim, or Sons of God, was permitted to visit this world, but overstayed the limit of time allotted to him for the purpose—namely, seven days. When he returned to heaven, he found it closed against him, and came back to earth as the only place where he could abide. In revenge for what he regarded as an injustice, he taught evil ways to the Watchers, who, in their turn led innocent mankind astray.

The Watchers instructed man in two special kinds of wrongdoing. Some taught the women how to make themselves beautiful to men by painting their faces and wearing lovely clothes, thus rousing their worst passions. Others took the men in hand, and showed them the science of warfare, till then unknown to the dwellers on earth. We see that the two most powerful impulses towards the perpetration of evil that the world has known were started by awakening the two supreme passions of humanity—Physical Love and Hate.

"By Love and Hate was the world created." That saying, like most of those of the ancient sages, is seen now to be literally true, for we know that the movements of atoms are simply due to attraction and repulsion.

The sinning Watchers were imprisoned in a deep abyss. But among these Guardians of humanity there were some who remained faithful to their charge, and these are still the watchful angels. Enoch called them "those who sleep not", a beautiful phrase which recalls the words:

"He, watching over Israel, slumbers not, nor sleeps."

There is a distinct relation between those Watchers and the servants of the Temple of the 134th Psalm, who stand in the House of the Lord, for the name used for both of them in the Hebrew text has the same root.

Enoch, in a vision, is taken to see the fallen Watchers, whom we left in a deep abyss. A splendid scene takes place in a rocky mountain range called Mount Hermon. The Watchers implore Enoch to intercede for them with God, and when he returns to them, his mission having failed, there is a magnificently dramatic outburst of despair on their part when they find that they are condemned to remain in the abyss till the final Judgment. This passage is supposed to be the origin of that very obscure verse in the eighth chapter of Matthew: "Art thou come to torment us before the time?"

Moslem tradition places the most important events of the period of the first ten primitive kings in this region of Mount Hermon, and it is there that their colossal tombs are found to this day. The Hebrew word Hermon means tribulation.

The fallen Angel Azazel was led into the desert to die. This was the origin of the scapegoat of Israel, who, after the sins of the people were symbolically laid upon its head by the High Priest, was taken into the wilderness to the very spot where Azazel, according to tradition, had suffered.

Enoch prophesied the Deluge, which was necessary in order to cleanse the world of evil. Sin, however, still continued, and the efficient cleansing awaits another Judgment, after which the Messianic Kingdom is to appear.

The Signs of the Zodiac are shown to Enoch, three to each Cardinal Point, and are called by him the Portals.

There is light thrown on the symbolism of Behemoth and Leviathan. The two most repulsive animals are taken to symbolize the lowest aspect of spiritual matter. Behemoth is the masculine lower aspect of our physical nature, and Leviathan the lower side of our emotional or astral nature. But man, says Enoch, was created spiritually pure, and having the choice between light and darkness, he chose darkness, and thence arose death.

Very interesting is the account of Wisdom attempting to live on earth with man, called by Ewald "that glorious bit".

> Wisdom found no dwelling-place where she might dwell,
> And a dwelling-place was assigned her in the Heavens.
> Wisdom went forth to make her a dwelling-place among the children of men.
> But she found no dwelling-place.
>
> Wisdom returned to her own place,
> And took her seat among the Angels.
>
> Unrighteousness went forth from her chamber :
> Whom she sought not she found,
> And dwelt with them
> As rain in a desert, And dew in a thirsty land.

The third Book contains the Oath of God, given before the Archangel as witness, into whose hands the record of the oath is given for safe keeping. The story is told in splendid language, quite worthy of the subject. God gives His word that the Universe as shown to Enoch, shall stand firm for ever. The rulers of the Elements, and the nature spirits who govern natural phenomena, all of whom are conscious intelligences, give their allegiance to the great plan.

And they were strong through this Oath.
The Heaven was suspended before the world was created.
And through this Oath the earth was founded upon the water,
And from the secret recesses of the mountains come beautiful Waters
From the creation of the world unto Eternity;
And through this Oath the sea was created,
And as its foundation He set the sand against the time of anger,
And it dare not pass beyond it from the creation of the world.

And through that Oath are the depths made fast,
And stir not from their place from eternity to eternity
And through that Oath the Sun and the Moon complete the course,
And deviate not from their ordinance from eternity to eternity.
And through that Oath the stars complete their course,
And he calls them by their names,
And they answer Him from eternity to eternity.

This vision is followed by another, that of the coming Messiah. Enoch's guide, the Peace Angel, shows him a glorious Supernal Being, saying:

"This is the Son of Man. He proclaims unto thee Peace in the name of the world to come: From thence it has proceeded since the creation of the world. And shall be unto thee for ever and for ever."

This vision of the Oath of God was the culminating point of the career of Enoch on earth. The manner of his passing we have seen. During his time of waiting for his translation to another sphere his teachings included sayings that were later drawn upon by our Lord. Here and there they appear word for word as they stand in the New Testament. There are several Beatitudes in the Books, one being: "Blessed is he who establisheth Peace."

The injunction in Chapter Eight of Matthew, "Swear not at all," is rendered by:

"I will not swear by a single oath, neither by Heaven, nor by earth, nor by any creature that God hath made. If there is truth in a man let him swear by a word—Nay, nay: Yea, yea."

Diligent search in the Books of the Kabbalah, such as this of Enoch, will be repaid by the discovery of a great deal of Truth. Every fragment of Truth is worth much search, for it comes to us in little bits, either in the form of Beauty, or as a transient union with Nature, or as a momentary realization of immortality—all of which fragments serve to build up the edifice of Cosmic Consciousness which is our birthright, and which will one day be ours for all Eternity.

# THE MYSTERIOUS IN WOODS

By ELLIOTT O'DONNELL

THE recent tragic happenings in Maskell's Wood, Shotover; Potter's Crouch, St. Albans; and Epping Forest, make the more reflective of us wonder more than ever what there is about woods and trees that so often induces people either to terminate their own existence or the existence of someone else.

Is it merely physical, just the appearance of a wood that lures? Is it only a sense of peace and restfulness suggested by the greenness of the foliage and the shelter of the wide-spreading branches; or is that just a part of the magnet, perhaps the least forcible part, and does the other part lie in something much more subtle and difficult to analyse, in something that may owe its origin to both the psychological and the superphysical and be a compound of each?

Comparatively recently an Indian professor, lecturing in Calcutta, remarked that we were on the verge of discoveries that would revolutionize the ideas entertained by many of us regarding the vegetable world. He explained that, with the aid of instruments of extraordinary delicacy, he had made such experiments, extending over many months, as enabled him to conclude that plants and trees possess organs corresponding in a measure to the organs, i.e. brain, heart, and lungs, of humans and animals; and that they are not, as hitherto vulgarly supposed, mere non-sensible and scarcely sensitive growths, but that they are capable of experiencing passions, emotions, and feelings. He proved, for example, to his own satisfaction, that plants and trees can get into a condition resembling drunkenness, and that they are repelled and attracted by other plants and trees in a manner that suggests they are capable of fear, love, and hatred.

This was the gist of the professor's lecture. Its object was to demonstrate the startling possibilities that may still await the experimentor in the vegetable world. Indian physiologists and metaphysicians have, of course, long believed that humans and animals do not possess the monopoly of mind, but that mind is to be found, in a varying measure, throughout the vegetable creation.

What a vista of possibilities such an hypothesis opens up! If trees and plants have minds, is it not possible that they can influence telepathically beings that come within a certain radius of them, provided, of course, those beings are sufficiently sensitive and receptive? There may, indeed, be some literal truth in the saying, "The call of the woods and mountains"; therein may well be found a solution to many a sylvan mystery; as, for example, the fate of Miss Hickman, who, it will be remembered, disappeared so mysteriously just thirty years ago. Miss Hickman, a brilliant young lady doctor, walked out of the hospital, where she had acted for some time as responsible surgeon, one day, was seen shortly afterwards in various suburbs of London, and then not again till her body was discovered by some boys behind railings in an isolated plantation in Richmond Park.

It was too far decomposed to say exactly how she met her death; but what, in any case, caused her to visit a spot so difficult of access?

Was it the mere appearance of the spot, its sense of restfulness and quiet; or did she feel, telepathically, the call of the trees? Did they "mind"-influence her, drew her magnetically towards them with benevolent or malevolent intent?

The same question may be asked in the Maskell's Wood mystery. Miss Edith Davis, also a brilliantly clever young lady, disappeared one day, and nothing more was seen or heard of her till her body was found in an isolated spot in Maskell's Wood.

Medical testimony showed she died through swallowing tabloids containing some element likely to prove injurious if taken in too great a measure. But why did she elect to visit so remote a spot? What was the explanation of the peculiar fascination it apparently had for her? Was it physical, metaphysical, or superphysical? Was it a blending of all three?

In certain parts of the Continent, as well as in the Far East, there is a strong belief in haunted trees. The natives of these countries maintain that some trees, termed by the Greeks "stichimonious", attract various species of spirits, often antagonistic to humans and animals, and they warn strangers not to go too near them. They believe such trees to be responsible not only for suicides and murders, but for all kinds of vicious thoughts and actions, and for all sorts of misfortunes as well.

Gurre Wood, in Denmark, contains several trees that have long borne a reputation for being haunted. They are held responsible for a long series of tragedies that have taken place in their immediate vicinity, and for the haunting by the ghost of the fratricide king, Abel!

In France there are many reputed spirit-haunted trees and woods. A wood near Versailles came into notoriety some years ago through the publication of a certain book containing an account of strange happenings there. Certain parts of the wood are said to have the effect of producing a state of torpor in some people, who are thus rendered liable to witness events enacted in the wood in past ages.

Fontainebleau Forest and Rambouillet Forest, near Paris, have a name for something much more unpleasant.

It was in Fontainebleau, the night prior to his death, that Henry IV of France encountered a spectre that warned him of his approaching end.

It was here, too, the same night, that some of Henry's courtiers are said to have seen the phantom chase, conducted by the ghost of Hugh Capet, that appears in the forest and its immediate vicinity often before some great national catastrophe.

But grimmer and more terrible, it was close beside a reputed haunted beech tree at Fontainebleau, about seventy years ago, that the body of Madame Mertels, a wealthy Parisian widow, was found. She had been strangled and robbed. The crime was eventually brought home to her handsome young companion, Mlle. Frigard, who was tried and found guilty, but, owing to the usual lenient attitude of French juries towards women, merely sentenced to a term of imprisonment. When in prison she declared she was continually haunted by the ghost of her victim, and said that if it had not been for the influences she felt all around her in the wood she would never have committed the crime.

In almost exactly the same spot in the forest, a few years previously, the dismembered remains of a young and beautiful girl had been found. That she had been horribly murdered there was no vestige of a doubt, but the affair remained a mystery for years.

Eventually a soldier in a Zouave regiment confessed to having killed the girl, also declaring that he had been impelled to commit the deed through the prompting of the trees. The jury, however, showed him no leniency, and he was guillotined.

These are but two of the long series of crimes that have taken place at Fontainebleau.

Rambouillet Forest, in the environs of Paris, has an even worse record. In the heart of it is a tree with a branch fashioned in the shape of gigantic antlers, and for this reason it is styled the tree of the stag-horns. It has long been deemed haunted, and is supposed to have a sinister effect on animals as well as humans. Within a few yards of this tree is a pool of almost black and very deep water. Its banks are steep and so overgrown with weeds and brambles that the water is nearly hidden from view. This naturally adds to its danger. It is known locally as the Dog's pond, and is said to have been the receptacle of many a corpse.

A few years ago the mutilated remains of a young girl were found close beside it. Her head having been cut off, she could not be identified, and the crime remains a mystery to this day. Not far from the scene of this tragedy, indeed within sight of it, the naked body of a young grocer's assistant was subsequently discovered, and some weeks later, close to the same spot, the body of a man and woman. All three had been foully murdered, and the perpetrators of the deeds have never been brought to book. The forest, despite its great beauty, bears so ill-omened a repute that few care to pass through it, or even go very near it, alone after sunset.

Stadtwold Forest, near Dusseldorf, also bears a dreadful reputation for all kinds of horrors, ghosts, and murders.

It has long been the haunt of criminals who stick at nothing. It was here Miss Lake, a young English girl, was horribly murdered, a few years ago, by a strolling musician named Funke, who was guilty of other crimes too.

Returning to England, Epping Forest is not without its mysteries. It was here, just before the Great War, that a ghostly shape was seen, several nights in succession, hovering around the banks of a pool. People who declared they had witnessed the phenomenon compared it with nothing human, but said it most nearly resembled a huge crab or toad. The pond was the scene of a ghastly dual crime about seventy years before.

A young woman and a child were found barbarously slaughtered there. The young woman was the daughter of local people and had been in service up to within a short time of her sudden disappearance. The child was her illegitimate daughter. They had last been seen making for the wood, and it was supposed she had encountered a tramp there, who had murdered her for the sake of the few coppers she had on her. The forest about that time was a favourite resort of tramps and all kinds of undesirables.

The crimes, however, were never traced to anyone, and in due course of time were included in the long category of unsolved mysteries. It was the same in the case of a boy whose body was found within a short distance of the same pool. His assassin, too, was never discovered. There have been, within living memory, other gruesome finds in Epping Forest. A few years ago I was asked to join in a hunt for a postman whose body was believed to lie hidden somewhere under Epping trees. It was never found. The idea of its being there was said to have originated in the following story.

A girl, cycling home one evening, said that when she was passing the forest she was surprised to see a postman walking alongside her, under the shadow of the trees. Though she was going at a good rate, he kept pace with her, without any apparent effort. It being a very fine moonlight night, she could see his body very distinctly, but his face was always in the shade. He moved with long, swinging strides and quite noiselessly.

On coming to a gap in the foliage he made a sudden turn and disappeared from view among the trees and bushes. She had never heard at the time that a postman was missing from the East End of London; but, on her story becoming known, a search was made for him in the forest. I believe his fate has remained a mystery to this day.

The plantation in Richmond Park where the body of Miss Hickman was found has long been said to be haunted. I do not know if anything has actually been seen in it recently, but people have told me they have been conscious of an uncanny feeling when passing near it, even in the daytime.

One of the ghosts, which periodically haunts the park and its environments, is the phantom cavalier who sometimes appears without a beard and sometimes with one. His usual promenade is the old avenue leading to the river.

I received a letter from two ladies last year, saying they had had a strange experience in the park itself. They were sitting in the long green walk, leading to the White Lodge, about 1.45 one Sunday, when they heard a cry, as if someone was frightened or hurt. They turned and saw a strange man peering at them from behind a tree. He had no hat, brown hair and beard, and wore brown breeches and leggings of an eighteenth-century (so they thought) style. He had a very frightened expression. He only remained visible for a few moments and then suddenly withdrew. The ladies, struck with the extraordinary nature of the incident—there was something very weird and unnatural about him—got up at once, but though they searched all around they could find no trace of him, and there was nowhere where he could have hidden.

The murder of the pretty young typist, Constance Oliver, who was found strangled amid the bushes near the Kingston Gate in the autumn of 1927, will remain fresh in most people's minds. Fortunately her assassin was caught and very justly hanged, but the crime gave that part of the park a very sinister reputation for long afterwards, and many asked what was there about the park that caused so many tragedies and gave rise to so many rumours of queer, ghostly happenings. Was it the influence of the river, the trees, or what ? I think very possibly both river and trees, but more especially the trees. Some of them are, in my opinion, without doubt stichimonious. They exude evil influences.

A wood that earned an evil reputation many years ago and re-earned it comparatively recently is Wilstead Wood, near Bedford. Away back a hundred years or more this wood witnessed an epidemic of suicides and open-verdict deaths that gained for it an unenviable notoriety. People passing it at night spoke of eerie lights moving in and out the trees, and of harrowing screams, as of a woman in great terror or agony.

This for a while, and then these happenings ceased, at least we hear nothing more of them, till they were revived in 1919 by the murder of Miss Ellen Rault, a young W.A.A.C. She was found under the trees stabbed to the heart.

As she was believed to have had several pounds on her when last seen alive, and only a little silver was found on her body, robbery was thought to have been the main motive for the crime. Several soldiers were, in turn, suspected, but no one was ever proved to be guilty, and the crime still remains unpunished and, so far as the general public is concerned, a mystery.

Another wood that has witnessed murders and is periodically haunted by weird lights and sounds is between Rochester and Maidstone. It was here that a boy named Taylor was horribly done to death by two other boys, a crime that caused the wood to be widely shunned, even in the daytime, for many a day afterwards.

It was the same as regards the Leigh Woods, Clifton, Bristol, after the murder there, in the fifties of the last century, of a woman named Puxley. I spent part of my boyhood in Clifton, and can well recall stories told me of weird sights and sounds said to have been seen and heard about the scene of the crime shortly after its committal.

People even now declare that when passing through the woods at night they are sometimes conscious of strange influences there that seem to emanate from the trees and accompany them for quite a distance.

These influences grow in force and persistency the further one penetrates into the beautiful and lonely Nightingale Valley, the actual scene of poor Charlotte Puxley's death.

Many queer stories are told of different parts of the New Forest, and some of them, by way of contrast, are very pleasing. One lady told me that once, when walking in the forest with her governess, they both saw a beautiful fair-haired little girl frolicking about on the turf under an old elm tree. Though she made no noise, she kept smiling at them and seemed in the very best of spirits.

Then suddenly she vanished, and they heard, close beside them, merry, joyous laughter and the clapping of hands. After that—silence.

They were mystified, greatly so, but not in the least degree frightened, and they went on their way congratulating themselves that they had seen so pleasing and cheerful a sight.

A wood round which some of the weirdest stories have been woven is that of Pendle, in Lancashire.

It was here the notorious Lancashire witches are said to have held their Satanic orgies. No honest, God-fearing native of those parts, knowing the reputation the wood bore in those days, ever went near it alone after nightfall, lest he should see the witches at their infernal rites and come under their wicked spells; and long after their time, even up to within living memory, the wood, or what remains of it, has been regarded as the periodical haunt of all kinds of very unpleasant ghostly phenomena.

Another place in Lancashire that also, until lately, has borne an uncanny, unsavoury reputation is the Fylde, formerly a very wild rural district. Here, in a certain wooded part, is rumoured still to wander occasionally a headless ghost that shocks, almost to insanity, all who encounter it. It is believed to be the ghost of a man who was murdered there years ago.

In a wood near Farnham was seen one night recently the ghost of a man carrying a sack.

Two people, a boy and a man, returning home late one moonlight night, saw, when passing this wood, the aforesaid ghost moving along a path parallel with them. It was a huge figure, and slung over one of its shoulders was a sack. It kept abreast with them till it came to a certain spot in the wood, where they suddenly and inexplicably lost sight of it; they then recollected it had made no noise whatever as it moved, that there had been no sound of footfalls on the hard ground, no crushing of twigs or crunching of soil, and this, added to its size and abrupt disappearance, made them conclude it was a ghost. They were both alarmed, and, although they had often passed the wood before and never seen the ghost, nothing, they say, will ever induce them to go by it again after nightfall.

I could quote many other instances of haunted woods, both in this country and abroad; but I think I have said sufficient to support my argument that there is a mysterious something about certain trees that acts as a magnet to denizens of another world, and more than that I am convinced that these same trees, or whatever haunts or obsesses them, exerts an influence sometimes, perhaps, quite harmless, and sometimes, I believe, the very opposite, on people of a certain temperament who come near them. And therein lies, in my opinion, an explanation of many a sad and horrid ending.

# MAGICIANS—BLACK AND WHITE

## By VICTOR DANE (Author of "*Naked Ascetic*".)

A YOUNG man, only a short time down from Oxford, became interested in occultism, or what passes by that name. He moved around meeting different people, studying the various methods of the schools which will, according to their own statements, lead their disciples to salvation. One day, meeting the writer, he said in his crude but expressive manner :

"Why is it that all these occultists behave like a lot of yellow alley cats ?"

"Dear, dear," the writer replied. "Surely you are not speaking of the wonderful saviours, mahatmas, masters, and whatnots ?"

"I am."

At which one could only look at him in amazement at the quickness with which he had seen through the sham of the pseudo saviours and schools who seek either to increase the income or to satisfy the power complex of their leaders.

But what the young man did not realize is that there exists something quite apart from the sham "Christs", and that such people are not to be taken as examples of seekers for truth, any more than the average priest can be taken as an example of Christianity. By this neither creed nor school is meant, but that which exists *despite the creeds and schools*. For authority for these words one can read the alchemical works which have for centuries taught the true nature of man and its development.

This article, though, is not a treatise on spiritual science. Its purpose is to study why occultists, in the language of the young man, are such "alley cats" ; why it is that each and every group is so filled with the mammon of self-righteousness that it condemns all other groups as "Black Magicians" ; and, lastly, whether such an individual as a Black Magician can possibly exist.

The great trouble with the average student of occultism (the term is used in a broad sense) is that he, or she, will not apply common or garden reason to this subject. There is no group which does not consider itself as the chosen people. The priggishness of some of these people when speaking of other groups is not only revolting but also shows how far they are themselves advanced. It is impossible that everybody should be a Black Magician. This is the sort of thing which is constantly happening : A tells B that C is a Black Magician. C tells D that A is a Black Magician. D tells A that B is a Black Magician. All of which is obviously the most arrant nonsense, and shows that these people, apart from any esoteric knowledge, have not even developed the elements of charity.

"Ah, but if you met a Black Magician you would not speak like that !"

People turn round and say it with an air of tremendous mystery. An air of esoteric wisdom is so easy to cultivate and so much easier than to work for the real wisdom which does not concern itself with appearances. It is sad to watch human beings behaving in such an absurd manner. Such "occultists" call themselves by grandiose names, have mystic initiations, wear wonderful robes, and—call each other Black Magicians. How noble such people are ! How wonderful are they with their robes and mummeries !

The basis of wisdom was most clearly expressed by Mme. Blavatsky in her *Voice of the Silence*, and her words only express most succinctly what was taught by all the sages of antiquity :

> The mind is the slayer of the real—
> Let the disciple slay the slayer.

Yet despite this admonition, despite the brilliant aphorisms of Patanjali, despite the Tao of Lao-tzu, despite the "one matter" of the alchemists, despite these and a legion of others, people still play with their minds, act and pretend, give themselves glamorous titles and, instead of trying to understand the Riddle, spit venom at each other.

What is a Black Magician ?

The writer does not believe that such an entity exists. To speak of a Black Magician implies a belief in good and evil. Everything is relative, and, as we are living in relative conditions, good and evil must exist. This is not a logical argument. The Philosopher (far better word than occultist) is working in a dimension outside relativity. For this reason, to speak of good and evil merely shows that the individual is a slave to his own mental limitations. Kant believed in fundamental good and fundamental evil. It is possible that such a condition may exist. But, if it does exist, it can only do so within the mind. Then what has mind to do with our object? Are we not seeking the greater mind, the universal consciousness?

Let the disciple slay the slayer.

If good and evil are only relative, Black and White are only relative. The writer's opinion is that to speak of people in relative terms is to try to limit what is by nature limitless. It is the effort of small intellects trying to seem greater than they are. Is not the whole movement littered with people vying with each other for power? Was not the classic quarrel at the death of Mme. Blavatsky a typical example?

The writer nas met many unpleasant people. He has met spell-casters, people with the evil eye, workers with wax, all sorts of unpleasant lunatics, lusting for power and seeking to assuage their thirst by harming others. Yet one should never call these people Black Magicians. Had we the merest grain of true charity, had we but transcended by one iota the ordinary superficial morality, we would be sorry for them and, instead of throwing stones, try to understand them.

Nothing can be done to anyone unless that person has in himself the germ of what is done. People grumble that they are attacked astrally without realizing that their words carry their own judgment. No one can be attacked astrally whose consciousness is at all developed. People who seek for power, people who do not seek reality, but only a bigger "I", such are well open to attack. But most of these "astral attacks" are nothing more or less than imagination. An advanced mystic, a great sensitive whose sensitiveness worked in accordance with her imagination, once told the writer, in all seriousness, that to sneeze meant one was being astrally attacked! People have often grumbled to the writer that they were suffering from astral persecutions when all they suffered from was a desire to be noticed. Is it not the modern cry, "Anything to be noticed", even astral onslaughts!

Example could be piled on example to show how people who are supposed to be followers (and teachers) of occult wisdom are nothing more nor less than neurotics.

It is to be hoped that the reader will not misunderstand. The writer would point out that he is *not* pretending that (1) All occultists are neurotics, (2) That occultism is a neurosis. Nor by his denial of Black Magic does he mean that sorcery does not exist. Of course it does. What we are seeking, though, is God-consciousness ; so why, if we are aiming so high, do we shoot so low ? Anyone can cast a spell. Anyone, given a stronger personality, can influence another. But why should this necessarily be evil ?

Ever seeking the worst, wallowing in the mire of mud-slinging, we call it occultism, esotericism, or anything which makes us seem a little cleverer than we really are. Why not realize that Wisdom is a far nobler thing, which has nothing to do with clairvoyance, psychism, power, sentimentality, White or black Brothers, and that such epithets are merely the expression of individual ignorance ?

The present article is not an apology for evil. Nothing of the sort is intended. Morals concern the individual and no one else.* If the individual has certain opinions, habits, or methods, they are his concern alone.

It is to be hoped that as soon as people in the occult movement stop slandering each other and start doing some practical work, "Black Magicians" will go out of circulation, and people will be drawn towards occult study who at present find it, as expressed by the "cults", to be nothing but humbug, and an excuse for lechery, robbery, and self-aggrandizement.

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* No, we influence one another.—ED.

# PSYCHIC PHENOMENA CRITICALLY CONSIDERED

### By R. E. BRUCE

IN a masterly exposition of the sources from which various supposed proofs of survival are obtained, Mr. G. C. Barnard, the author of *The Supernormal*,* demolishes the whole fabric of spiritistic evidence of immortality.

This lucid and logical exposition of a highly controversial subject is refreshing after the gaseous nonsense so often offered under the title "psychic", "occult", or "supernatural".

"The Spiritualist", says the author, "has no faith in, and no desire to establish, intellectual representations of the mechanisms by which supernormal phenomena occur. To him it is intellectually sufficient to assume the existence of spirits and their power of acting at will on the objects and minds in this world."

He gives chapters on Hypnotism, Personality and the Unconscious Mind, Telekinesis, Materializations, Mediumship and its Investigation, Four-Dimensional Physics, Cryptæsthesia, Telepathy, Precognition, Clairvoyance, the Survival of the Personality, and Transcendental Consciousness. Each subject is thoroughly and scientifically explored, all those suppositions which the zealot takes for granted being eliminated. Bramwell, the hypnotist, for instance, maintains that criminal or immoral suggestions are not carried out by a moral subject, thus assuming full will-power operating during hypnosis. Boirac, an equally great authority, maintains the contrary. "Each authority," says Dr. Barnard, "finds the phenomena which, as his writings show in many places, he was looking out for."

Though differing from Myers on many important points, Dr. Barnard agrees with him that ". . . no self of which we can here have cognizance is in reality more than a fragment of a larger self—revealed in a fashion at once shifting and limited, through an organism not so framed as to afford it full manifestation."

Most of the book is a refutation by incontestable evidence of

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* *The Supernormal.* By G. C. Barnard, M.Sc., London : Rider & Co.

Spiritist claims. As Dr. Barnard says: "Spiritists, whilst proclaiming the ideals of spiritual existence, attribute the most mundane thoughts and desires to the departed, even finding it necessary to give an entirely materialistic picture of the next world lest they should be reproached with unreality! Indeed, a good case might be made out by calling Vale Owen a complete materialist and Haeckel something of a spiritualist—his Monism really approaches the mysticism of Shelley, who said:

> 'Throughout the varied and eternal world
> Soul is the only element . . .
> And the minutest atom comprehends
> A world of loves and hatreds.' "

The author classifies the inspiration of Blake, and of Coleridge's *Kubla Khan*, as "unconscious thinking", but these were woven completely from the mind of their creators, whereas the example of "imaginative constructive thought" quoted from an example given by Myers is merely the brain completing in sleep the story of something that had actually occurred. It concerns the case of an American professor of Assyrian, who was puzzled as to the function and meaning of two fragments of agate. "One night he dreamt of a priest, who led him to the treasure chamber of a temple and told him that these two fragments were . . . pieces of a votive cylinder offered by King Kurigalza to Bel, and that this cylinder had been subsequently cut to make ear-rings." These details were afterwards proved correct.

Dr. Barnard contends that all spiritist phenomena *could* be explained by the workings of the subconscious mind, and, though he is willing to admit the possibly divine origin of *some* phenomena, he inclines to believe that the subconscious-mind thesis is the more likely to be correct. In the case of the celebrated medium, Mrs. Piper, her various "controls" all made the same grammatical errors to which she herself was subject, such as the presumed control "George Eliot", who stated: "I hardly know as there is enough light." That George Eliot herself could have been guilty of such a lapse is of course a farcical idea.

Spiritism took its rise in the 1840's, when Kate Fox proposed to the Hydesville ghost to answer questions by tappings, one for "no", and three for "yes".

The author agrees with Dr. Schiller that it is practically futile to seek some proof of the supernormal—or, we would add, subnormal—which shall silence criticism; because evidence must always rest on testimony, and so weaken as time goes on. The best way is to study and experiment "until the phenomena become to some extent controllable, repeatable at will, and ultimately capable of some explanation".

Principles governing levitation are explained at some length, the writer believing that in the case of a light object 97 per cent of the weight is taken by the medium and the remainder distributed amongst the sitters, though when a heavy table is lifted there is a reaction upon the floor.

Dr. Barnard believes that "an intelligible explanation of rappings and levitation is the extrusion of a substance from the medium, called ectoplasm, and capable of being modified at will, and within limits moved at will. The chief mechanical problem which is now left to solve," continues the writer, "and it will probably prove insoluble, is as to the manner in which energy is transmitted from the medium to the solid working-end of a structure, via the gaseous main body of it, and how the whole is rendered rigid or flexible at will: that is to say, the problem which every living being presents, of the action of mind on the body, is here presented in a rather unusual and striking form by these unusual and temporary ectoplasmic structures."

The medium, he believes, works with ectoplasm as a sculptor does with clay.

In the chapter on materializations the author admits the authenticity of the appearance of ghosts, but attributes them all to thought-forms or the material projection of a secondary personality of one of those who observe it.

That man possesses more than one personality is generally admitted, and in the case of madness or hysteria dissociation of personality becomes pronounced and more or less permanent. This fact also accounts for many so-called "spirit" personalities.

Emotional feeling admittedly produces great effects on the physical body, sometimes "actually modifying its structure and unctions", as the author says. Blushing, tears, anger, and fear are a few of the simpler examples with which everyone is familiar. The power of hypnotism to produce pleasant and painful sensations is another instance.

In Chapter VII the author notes how often psychic powers are allied to hysteria, and the question arises as to whether faculties entailing deterioration and unbalance in bodily health should be encouraged.

We must venture to take exception to one statement: "Acquirement of knowledge by supernormal means involves the activity of a subconscious part of the mind." For "subconscious" we would substitute "superconscious". Psychic powers, which we possess in common with savages and animals, proceed from the subconscious, but the inspiration of the seer emanates from the superconscious. The one entails a slowing down of the consciousness and mental processes, the personality sinking into a continually increasing lethargy and coma; whilst the other creates a speeding up and intensification of every physical, mental, and spiritual function, like the speed of a humming top, which, when reaching its greatest velocity, *seems* to be still.

The former is effortless, the latter only achieved by the highly spiritualized personality after years of gruelling training. Jesus was a seer, Mrs. Piper a psychic. Though Mr. Barnard's book is entitled "The Supernormal", the author usually works on the assumption that all abnormal experiences of this type derive from the subconscious, which points to their being subnormal. The difficulty of differentiation between that which comes from the subnormal and that which emanates from the supernormal faculties is a very real one, and it is possible that in this thoughtful and learned treatise extra difficulties have been encountered through the non-admission of the subnormal and supernormal as two separate and distinct planes of being.

In an enthralling chapter on four-dimensional physics, the author quotes from Maeterlinck the case of someone who was born blind, but acquired sight at seventeen, when "to him all objects appeared flat, even the human face. . . . For several days he lived in a world which was only of two dimensions."

The ordinary man now habitually lives in a three-dimensional world, but the man of the near future will, the writer believes, live in that four-dimensional world which Einstein has foreshadowed, and which the mystic already inhabits.

"The phenomena of apports or the sudden appearance of objects apparently from nowhere are either," he says, "(*a*) the motion of a material object along a fourth dimension, or (*b*) its disintegration into minute particles and the passage of these through the pores in an obstacle, with the final reassemblage of the parts back into their original arrangements so as to reconstitute the object as it was before."

The former explanation is accepted by the author, the latter being generally preferred by occultists.

Cryptæsthesia—i.e. knowledge gained otherwise than through the recognized channels of sense perception—the author defines as "a generalized perceptivity". We should prefer the definition "a wider and deeper perception".

Precognition (or prophecy) is at once the least credited and most easily demonstrable of abnormal powers. "The conclusion is forced upon us that the future can actually be seen, at least in part," Dr. Barnard says. "Is this a proof . . . that the future is as fixed and unalterable as the past ? . . . If it leads to the doctrine of Determinism, with the corollary that our sense of free will is an illusion, we must accept it with as good heart as we can. Let us not deny, or refuse to face facts simply because they are terrifying or unpalatable."

The above quotation gives one furiously to think.

With the principle of Yoga philosophy, that "mind can influence external matter directly, just as can the body or the ectoplasm", Dr. Barnard disagrees.

The medium, in the author's opinion, exists temporarily in the same four-dimensional world as the mystic, but he ends by saying that "all the problems of the universe are problems of consciousness, and will only be solved, if at all, by an expansion of our consciousness, and follows this by a quotation from Blake :

> "*If the doors of perception were cleansed, everything would appear to man as it is, infinite.*
>
> "*For man has closed himself up, till he sees all things through narrow chinks of his cavern.*"

The volume is therefore, in essence, a profound tribute to the greatness of mysticism.

# THE PHILOSOPHY OF SIR OLIVER LODGE

### By EDITH K. HARPER

> Never the spirit was born;
> The spirit shall cease to be, never;
> Never was since it was not;
> End and beginning are dreams.
> Birthless and deathless and changeless
> Remaineth the spirit for ever;
> Death hath not touched it at all,
> Dead though the house of it seems.
>
> BHAGAVAD GITA.

FEW people who have kept abreast of the high-watermark of modern thought can be ignorant of Sir Oliver Lodge's views on the Eternal Verities, or can fail to have recognized in him:

> . . . A tower that, firmly set,
> Shakes not its top, for any blast that blows.

In his recently published work,* which he himself describes as "probably my final pronouncement to the world as to what I think of things in general", he has gathered together the quintessence of all he has said before, and has blended what as a man of science he knows with what as a transcendental thinker he feels and as a prophet he foresees. Thus as from a beacon on a mountain-top stream rays of light perpetual which will but glow more brightly as the centuries roll on. In his analysis of the mysterious, all-pervading "Ether of Space" which, as he tells us, has been his life-study Sir Oliver devotes Part I of this present work to an "Elementary Survey of Physical Existence"—that Riddle of the Sphinx to which no sure and certain answer has yet been given. "But here is the Finger of God," wrote Robert Browning—and Sir Oliver Lodge affirms:

> My thesis is that sooner or later this appeal to a higher and more idealistic aspect of the Universe is inevitable. Science is utterly incompetent to explain the existence of that world as we know it now. Existence itself is a problem beyond its scope. If we can trace back the present condition of things to a dim and distant past, in which they were not so complicated, and can realize that they have developed out of a much simpler and more homogeneous condition, we have exhausted the powers of physical science, in the quest for origins, and can proceed no further.

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* *My Philosophy: Representing my views on the many Functions of the Ether of Space.* By Sir Oliver Lodge. London: Ernest Benn, Ltd. Price 21s. net.

To myself, for one, if I may say so, this pronouncement is all-sufficing. When one of the greatest minds at present embodied on this planet can find in the ever-unfolding marvels of creation still deeper cause for reverence and awe, how gladly may not we little ones go on singing, "The Heavens declare the Glory of God" !

In Part II we find Sir Oliver considering and discussing the "Evidence for and Controversies Concerning the Ether"—"the Ether being that part of Space in which the Energy resides" and "Energy is transmitted from one piece of matter to another without being perceived in transit". He examines with characteristic patience and detachment the findings of the modern opponents of his own theories, in particular Sir James Jeans, to whom he pays a generous tribute while he lays him low with the flat of his sword.

It is here that the brain of the ordinary person begins to reel. But there are certain things one can grasp at, and these things one may commit to memory, so to speak, and occasionally parade, with their wider implications, before the mind's eye ! Here again I venture to speak for myself. We live, move, and have our being in the luminiferous ether, which is revealed to us as Light, but of which otherwise our material senses tell us nothing. Our world of matter, our present habitation, is composed of widely separated particles acting like a minute solar system. One all-pervading design and purpose runs through the Universe. It is found alike in the infinitely great and the infinitesimally small.

A comprehensive summary of our present knowledge of the Ether leads the reader on to Part III with its "Introduction of Life and Mind", and here the readers of THE OCCULT REVIEW will find themselves on perhaps—dare we say it ?—firmer or more familiar ground. For now Sir Oliver dwells on the "Interaction of the Psychical with the Physical", and on the fact that "a Spiritual World exists and interacts with the material ; is exhibited in all our ordinary actions and by the action of all animated matter". . . .

> Life [he reiterates] is responsible for all spontaneous activity. In accordance with physical analysis the mechanism primarily used by life is ether, which displays its activity by acting on the material body and transmitting energy for the purpose. It constitutes an etheric body, also called a spiritual body.

Thus is suggested a psychical as well as a material function for the Ether of Space. It is, as it were, the Bridge between. Many things, says Sir Oliver, "can be traced to the influence of the ether body, which is the primary instrument of the soul". Spenser indeed foresaw the truth :

And of the soul the body form doth take,
For soul is form, and doth the body make.

All the great poets, from Dante and Milton to Browning and Tennyson, have revealed it. And now cold, slow-moving science confirms with the intellect what was given by inspiration to the soul. And so we come to the real message of Sir Oliver Lodge's *Magnum opus* ; the gleaming scroll is gradually unfolded to the end of the book. The mechanistic theory of a clockwork Universe, steadily running down, is no longer tenable as an end to all things. Says Sir Oliver : "The physical Universe, left to itself, may be running down ; but Mind can reorganize it, can reverse the process, or can start it afresh."

What bearing has all this upon ourselves and our destiny ? The answer comes to everyone according to his mental and spiritual development. Sir Oliver gives it plainly in these momentous words in the chapter entitled "The Spiritistic Hypothesis", in the concluding portion of his book :

> My doctrine involves the primary reality of mind in association with whatever physical mechanism it may find available. Matter constitutes only one of those mechanisms, and indeed only constitutes it in secondary fashion, and by a study limited to matter alone we shall never get the full reality of existence. I hold that all our actions on matter here and now are conducted through empty space, or rather through the entity which fills space ; and that, if our activity continues, it must be continued in the same sort of way and through the same sort of etheric mechanism that we already unconsciously utilize now.
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> That, in brief terms, is the Spiritistic hypothesis which I proclaim and work on. . . .

It is impossible in the short space at my disposal to do more than indicate most briefly the fascinating vistas opened up by the distinguished author as he leads us on and on.

He touches on the accumulated mass of evidence for personal survival which is available for study, and warns the student not to be deterred by what may seem its frequent triviality.

> If you have evidence [he writes] of the existence of a spiritual world, a world of help and guidance and sympathy, then you can hold to it in face of every denial of the materialists, who can only base their denial on the absence of any sensory stimulus to their material organism. Such a world may exist all round us, and yet can only be spiritually discerned. The faculty of discernment does exist in some people, and their positive evidence overweighs a wilderness of negation from people whose perceptions are limited to the bodily senses.

And further :

> The existence of a spiritual world throughout the depths of space is becoming to me a great and fundamental, even a physical, reality.

So the cry of the human heart is answered, and the Divine words, "Be of good cheer", are given their tenderest, most vital meaning. For there are simple folk for whom the grandeur of a Cosmic Eternity would hold no charm were it not for the promise, the certainty, the realization, that those we have loved and who have loved us are "ever near us, though unseen".

With the vision of the seer, Sir Oliver concludes his philosophy by reminding us :

> The human race has a long time ahead of it. Astronomers tell us the planet will still be habitable millions of years hence. Evolution is still going on, and what changes may occur in all that time we little know. . . . Our Master (he continues) undoubtedly pre-existed as the Eternal Christ, and is as living and active to-day as ever He was, having acquired the power of omnipresence and many other faculties of which we have no present knowledge. He lived on earth for a short time as Jesus of Nazareth, and met with that rejection and contumely which awaits all pioneers ; but already He has influenced and redeemed the world to an amazing extent. All the meaning and consequences of that Incarnation we are not likely to know, from any arguments based on scientific procedure. We can be thankful that He has revealed to us part of the nature of the Deity whose Power and Majesty are revealed by science, but who has other attributes of Love and Simplicity and Affection. These truly human attributes of God were revealed by Christ. He and the Father are One in plan and intention ; He was perfectly obedient to His Father's Will. He foresaw that only thus could the Kingdom of Heaven arrive upon earth.

# THE ART OF DREAMING

By V. TALAYARKA

IT is surprising that Western psychologists should pay such slight attention to dreams. Such research as they have made into the subject does much more than reveal the dream consciousness as merely aimlessly imagining. Dr. Sigmund Freud rendered a valuable service when he showed that many dreams sublimate repressed emotions and unfulfilled desires, that they are one of Nature's ways of releasing pent-up forces which otherwise might disorganize the normal life of the individual.

The full benefit dreams confer on humanity will never be known, but some idea may be formed by considering the vast host of instances where the psycho-analyst has been able to open up subconscious channels which have become dammed up, as it were, thus checking the natural flow of emotions.

To be happy we must be free in our minds as well as in our physical environment, and we are so conscious of the necessity for freedom that we may be sure that Nature has made provision for it. How otherwise can we account for the desire? That which does not exist cannot be conceived as rational.

Now, the consciousness is seldom free. Usually it is oppressed by known and unknown forces. The known we may intelligently oppose; it is the unknown which threatens to keep us in perpetual bondage. Yet with a little trouble we may discover it, and as a rule its lodgement is in the subconscious. The dream consciousness belongs in large part to that.

An analysis of dreams shows that the rational being possesses extraordinary mental powers which might with care be turned into valuable aids to self-culture, thus making more efficient citizens.

The causes of dreams are numerous. Long ago it was known that physiological causes are plentiful and various. The slamming of a door may make the sleeper dream of an explosion, the pattering of rain on a window may give rise to a vivid dream of a terrific storm. But there may also be internal stimuli, as when the dreamer has overloaded his stomach at the expense of good digestion, and he fancies he is being pursued by some implacable enemy.

Why not use this knowledge as a means of educating children? I have sat by the bedside of a sleeping boy and talked softly to him about playing cricket. Although he was normally unaware of my whisperings, he recounted to me the next morning his dream about a cricket match in which he had played a particularly gallant part. His dream consciousness aspired for big things only; efficiency was its ideal, and so scored a magnificent century and saved its side.

Surely this is the part of the patient's mind that the psychotherapeutist appeals to when he cajoles the hypnotized subject to overcome his nervousness and pass his examination, which he does in waking life with honours.

Why rely upon the therapeutist for the stimulation? Emanuel Kant laid down the dictum that every man should be his own lawyer, his own priest and his own doctor. He can certainly be his own priest and doctor, and thus may eliminate the necessity of consulting lawyers. Auto-suggestion is our birthright, and the best time to claim it is as we sink into normal sleep. Then we may determine to sublimate our repressions, not only by inducing healthful dreams, but by demanding that the dream consciousness shall at all times lend us its fullest aid in the accomplishment of even our daily tasks.

What is known as "dream intelligence" ought more frequently to be invoked. There is too much leaving its operations to chance. It is part of our psychological make-up, and we should recruit it to a normal and continuous service.

I knew a Scotchman in Bombay who was allocated by his employers an important piece of accountancy. Much depended upon the production of the balance sheet on a certain day. But try as he would, he could not make the account square, and the night before the morning on which he was to submit his results to the Committee, he retired exhausted to bed almost in tears at his unaccountable failure.

He dreamed that he saw one of the ledgers that he had been dealing with, open before him at a certain page, and a mysterious finger pointing to a particular item. He knew it was the item that he had overlooked. On awaking he hurried to his books, and there, just as his dream intelligence had shown him, was the missing figure. He never could account for this oversight, but his dream consciousness saved the situation, and incidently his job.

This case by no means stands alone. There are the well-known examples of Professor Agassiz and Professor Hilprecht which proved of no small value to science and Assyriology. There is also the instance of an astronomer who laboured for forty-eight hours trying to make two astronomical calculations agree, without success. On falling asleep he visualized the work he had been doing, and saw his mistake. On awaking he proceeded to the navigation room and finished the work correctly.

There is no reason for believing these privileged persons are specially endowed with mental qualities different from their fellows; but there is reason for us endeavouring to control this latent power and bring it into operation at will.

Nor need we wait until we fall asleep to do this. The dream consciousness is so closely related to the waking consciousness that we remember our dreams, whilst it draws upon waking experiences for the materials in which it represents its activities. So anxious is the dream consciousness to co-operate with the waking consciousness that it heartily strengthens our "day-dreams". Indeed, sometimes, when the normal resistence of the healthy mind breaks down, it viciously obtrudes on the waking self, and creates illusions which often disorganize the whole of the unfortunate person's behaviour.

This very fact, however, indicates the possibility of the individual inducing a more healthy co-operation. There are some persons who can do this, and their lives are enriched. Many a literary genius has left the creation of his plots and characters to the subconsciousness, the waking consciousness acting merely as an amanuensis.

Iamblicus, the Platonic philosopher, declared that: "In sleep the soul is free from the constraint of the body, and enters, as one emancipated, on its divine life."

The divine life is conceived by all thinkers as unrestrained, limitless, without dimensions, having none of the attributes of matter which is extended, limited both in space and time. The human mind is without extension, and except for being temporarily associated with it, has none of the qualities of matter, although it can perceive it.

The dream consciousness supports these notions in interesting ways. Two of them are outstandingly noticeable, namely, space and time. The dreamer peoples his created space with objects of his own making, and compels them to act in a time of his own conception. Thus it is that the longest dream may occupy only a moment of time as experienced by the waking consciousness, although if worked out in normal conscious experience the incidents would take weeks, months or even years.

This is a superiority over the waking consciousness equalled only by the marvellous accuracy with which the objects of the dream are conceived. Neither a Michael Angelo nor a Rodin could ever hope to equal the skill with which the ordinary person makes dream images. The dreamer, to all intents and purposes, creates images as alive and independent as ordinary human beings.

This remarkable power of the dream consciousness ought not to be dismissed as merely interesting. It is illuminating, and lends support to the belief that the human mind is part of the Creative Mind. Why should we be content to let it lie all the while *in limine*? Cannot it in principle at least, be brought into daily activity? Some artists do this. Indeed, many people are able just when about to fall asleep to conjure up forms as realistic as any they make when sleeping, and science has perforce coined a name for them. "Hypnogogic images" are decidedly borderline operations of the dream consciousness, and they can be more than entertaining.

Many of the world's most successful and influential men and women have been able to illumine their daily lives by forming such images, holding them before themselves as ideals to be attained in normal activity. Such aspiration has led to great achievements, for the dream consciousness, in addition to its meanderings and futilities, has an acute moral and esthetic aspect. It may be said that he who dreams beautifully must be or will become worthy.

The dream consciousness is not so isolated as at first sight it appears to be. It is decidedly telepathic as when two people dream the same dream. There seems invariably to be a strong affinity between such dreamers, for the weight of evidence inclines to show that mother and daughter, father and son, husband and wife, or intimate friends are, as a rule, the ones privileged to have this rather rare experience. But there are on record many examples of dreamers receiving information of some important event happening to someone whom they regard with particular affection, although they may be many miles apart. The evidence also shows that it is possible for the dream consciousness to become aware of what is happening to people in no way associated with them. Usually tragic or very important events are thus recorded; but sometimes the small and unimportant affairs of other peoples' lives are thus made known.

This may not be owing to anything like "thought vibrations". Indeed, it is more difficult to believe that thought can be conveyed by a non-living medium than that two minds may in some unknown way contact each other directly. Thought and emotion are "lived experience" and are therefore the quality of life, not of matter, notwithstanding how refined it may be. We have no evidence that the ether can think or feel.

Here, then, is reason for believing that the dream mind is related definitely to the universal mind, and for the fully developed soul, all souls may be connected consciously. This is what many a seer has claimed. "All life is one life" appears, in view of dream manifestations, to be more than a mere phrase.

There is one other characteristic of the dream consciousness that not only deserves, but must eventually receive, serious consideration by the psychologist and the philosopher. No psychical researcher should ignore it. It often penetrates into the future as well as connects with the past. One famous Western authority on dreams has shown that there is reason for believing that in dreams the mind works equally between the Past and the Future, the Present being merely a dividing line of a mathematical nature.

Prophetic dreams have left their mark on history. The fact that the civilizations of the past, the Jewish, Egyptian, Chaldean, Greek, Roman and Hindu attached much importance to this kind of dream, and attributed it to a divine inspiration, is reason for respecting it, not for neglecting it. Saints, ascetics and sadhus speak with some authority, although their methods may not have been those favoured by Western science. They were scientific, but used methods far more refined and more suitable for investigating Reality than the testing tubes and retorts of materialistic investigators. Science deserves credit for discovering much of the known universe, but there is another universe of which the emancipated soul alone can speak.

I knew a man who dreamed six months before it occurred *all* the incidents of a horse race. Fortunately the daily press interested itself in his prediction. He told me that when he saw that race run later it coincided in every respect with his dream race. But there are so many similar incidents that no one moderately informed on the history of dreams would venture to deny them.

"Coincidence" is the Westerner's way out of such predicaments, yet it is open to all to test the possibility. I once tried to discover the winner of the Derby through a dream, and succeeded so well that there was no denying after the event that I had scored a success. And why should this not be done if the human mind is part of the Universal Mind ? Obviously, since we all have the same number and kinds of intellectual, emotional and sensational powers, we are justified in concluding that we have our source in the same Universal Life. Mind is mind and can be nothing else. In it lie latent all the possibilities of contacting the Universal Mind, and in that must be all knowledge.

Westerners need a clearer realization of this. Once it dawns upon this extremely virile race, it will advance beyond the limits prescribed by physics and psychology, and open up a territory where its power will be more effective than that which it now demonstrates over matter.

This will draw the West nearer the East, and Eastern scientists who have investigated the more intricate realms of the soul, will exchange, for the machines of the West, knowledge of the powers of the human mind.

In the meantime everyone who has not attempted to do so may experiment with the instrument they have ready to hand—the human mind. No starting-off point is more suitable than the dream consciousness. Its revelations—for to the average Westerner they will be little else—will soon awaken the realization that here are latent forces which, intelligently released and controlled, will help to raise man, even on this planet, nearer to what he potentially is—a god.

# A NEW YOGA SYSTEM

By MICHAEL JUSTE

IN an age of economic earthquakes, when the security of individuals and institutions is everywhere threatened, it is obvious that civilization is entering a new phase. Many views as to the directing forces at work have been put forward, such as the scientific and the socialistic, but the spiritual aspect of the underlying causes has been presented only by the occultist and mystic.

Humanity is entering a new age, a Springtide of mental vitality, when youth will take precedence. In this new age youth will be intolerant of old traditions and beliefs; for it will be impatient for the spiritual harmony that is to come to a planet now shaken by chaos and hate.

In a work entitled *The Dayspring of Youth*, by M.,* a new viewpoint is offered for the student of the West who feels that Eastern occult doctrines are unsuited to his modern outlook. The author gives a series of yogi exercises and explains how the student can harmonize himself with the new vibrations now entering the world's atmosphere.

As in science time brings progress, so it is in the world of occultism; and I feel that an important addition to occult literature has been made in the publication of this book.

Many occult works mention the mental body; but few, if any, have given a detailed description of its anatomy and of its relationship to the physical body; and rarely have we been told what actually occurs on the mental levels when the student meditates. Here the author describes the slow building up, by yoga, of a mental screen, called "the Silver Shield". This Shield protects the student from foreign mental impacts, thus giving him the power to enter his own true world of being—that inner universe he has built up through the experiences of countless elemental and physical incarnations.

"The macrocosm in the microcosm" is a phrase frequently used in occultism, though little has been said as to the method whereby one may discover one's own vast potentialities. The higher consciousness in man is rarely manifested: only the illusory self is known. In this work one is shown how to realize these great potentialities and gain that emancipation for which one hungers, but which is scarcely ever attained.

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* London: G. P. Putnam's Sons. Illustrated 7*s*. 6*d*. net.

The student has probably heard much about Nature's consciousness; but how to enter her dynamic realms and become initiated into her mysteries has rarely been revealed. Much in this book will seem fantastic to those who study this subject for the first time; but it should be remembered that the fantasies of to-day are the facts of to-morrow.

Primarily the work deals with the collective consciousnesses within man, the method whereby these can be tapped, and how the power to respond to their sovereign intelligence—called "the Innermost"—may be developed.

Many students know that the physical body is composed of atomic intelligences, but few are aware of a method whereby they can contact these minute entities and learn of their wisdom. Here the author shows, clearly and logically, how the student can tap his inner sources of information not only of the past, but also entities belonging to those higher phases of his being that have evolved beyond his present status.

Owing to the different psychologies, climatic conditions and changes in earth-currents, the Western body is unfitted for Eastern yoga practices. Yet few Western students know that the Occident possesses its own secret doctrine and methods of spiritual unfoldment. Much in this work should be of vital importance to the enquirer. Intellectually he may believe that he lives in a world of illusion; but to realize this is another matter. To enter his own world of being and discover his true place and part in the great work of man and nature is an experience given to few. Yet this book endeavours to show how, if a man will but work hard and be persistent enough, he can unlock his divine inheritance and help to bring peace and wisdom to a troubled and despairing world.

In the following extracts the nature of some of the practical methods advocated may be seen.

> A torn mental screen brings disease and often insanity; for in this wound hordes of atoms and entities find a place to build their structures, and in some desperate cases we find several colonies adhering to the envelope. In this manner they can speak into the mind of the subject and the normal

personality is often replaced by others. These severe cases can be healed by proper care and judgment by the doctor ; but he must be able to locate the cause and not judge it objectively. The coming century will produce a new school that will deal with such cases successfully, and a mind harassed by such conditions will greatly benefit if the patient can live in a very high altitude ; for such atoms and entities cannot rise owing to their density and weight.

. . . . . .

The mental screen is often bent from its normal shape if the tissues of the body are destroyed, and will appear like an elongated balloon, and when the body is unable to radiate into the mental screen a hollow depression is seen. This tells the developed student what organ is diseased. A fall or shock can sometimes injure a membrane of this screen and some period will elapse ere it will return to its normal shape.

. . . . . .

From year to year the thought-waves about us are increasing, and this pressure upon humanity brings an ever-increasing agitation to sensitive minds. It is by aspiration that we protect ourselves from this thought bombardment. Hence it is imperative to erect a protective shield about these node points. This bombardment is caused by man's uncontrolled thought agitation that will later return and inflict him with certain forms of mental disorders. The rapid voltage of the Dayspring of Youth will add to this state of mind. War has also loosened conditions that will seek to destroy the healthy mind.

The long chapter on the elemental world is illuminating, inasmuch as a description of each kingdom is given, embodying information never before recorded. The West knows little about the play of elemental forces through its civilization and their part in human evolution.

In occult and theosophical works much has been written about the "Brothers" or "Masters". In the present work the American student will learn something that should interest him profoundly ; for mention is made of "the Great Atlantean", the "Brother" or "Master" who presides over the American commonwealth. At present the student's country is in travail. Mighty forces are guiding the destiny of that land towards an era of mental and spiritual expansion that will eventually make it a pioneer in the expression of the Dayspring of Youth.

The scope of the volume unfortunately makes it necessary that the treatment of a number of the subjects, such as Atlantis, the Sphinx, and Lemuria should be fragmentary.

The chapter concerning the submerged worlds should give those interested in spiritualism much to think over.

Many occult works speak of the Higher Self; but man's *elemental* Higher Self has either been ignored or not known. An analysis is given of both, and the nature of their work in man's development is described. Also, what actually occurs when the student awakens the Kundalini, or Solar force, is dealt with in detail.

This book demands concentration and study; but the results should give the reader a clearer vision of the hidden framework of the universe and clear up many misconceptions. The glossary of new terms and definitions should also help greatly.

For a new age a new method. Only by adapting and harmonizing ourselves to the new forces now entering the world and man's atmosphere can students become the pioneers for the Dayspring of Youth.

# THE PITCHERS

### By R. B. INCE

MEN, said the Sage, are pitchers
  Dirty with mud and stain;
Waiting for God to fill them,
  Like jars that catch the rain.

The heavens break, the rain-drops
  Fall in plashing streams;
But the water within the pitchers
  Grows foul with men's feverish dreams.

Fairer far than the pitchers
  Wrought by the potter's skill,
When the shower has passed, is the water
  So cold, so clear, so still.

# A PLEA FOR HUMOUR

## By ALAN W. WATTS

THE greatest misfortune that ever befell religion was when it was dissociated with humour. When men became so "terribly in earnest" over their religion that they put on long faces and worshipped in an atmosphere of gloom, when they condemned laughter as frivolous, worldly and unpleasant to God, they lost a spirit without which religion cannot live; for, as someone has acutely observed, a sense of humour is a keen sense of proportion. If our aim in life is to come into close touch with Reality, in other words, to see things as they are, we must be careful not to take ourselves too seriously or else the importance of our *own* enlightenment and salvation will distort our vision of life and breed a spirit of self-righteousness which only a true sense of proportion can destroy. For when the necessity of one's own salvation becomes so pressing that one is prepared to practise a morbid asceticism to achieve an ideal which is after all only the result of a subtle form of selfishness, the rest of life has to assume a position of secondary importance, and all sense of the harmony and unity of the Whole is lost. Only too frequently one meets with people who are so set on the attainment of enlightenment for themselves that they are incapable of one of the very first steps towards the goal, which is to be able to look at oneself impersonally, to be able to get outside that odd thing that eats, sleeps, talks and thinks—the self—and see it from the viewpoint of the Whole. And then for the first time one really laughs at oneself, to think that this creature thought itself so important and was so eager to enjoy the distinction of being enlightened, whereas Wisdom is only to be found by seeing the self in its true relation to the Universe.

How often does it strike us that our intense preoccupation with ourselves, our fierce concern with our own destinies and circumstances, and our intense seriousness over these questions are the most amusing things in the world? Problems which take on such a grave aspect when we are obsessed with our own importance melt away into laughter when we stand aside and look at them in their right perspective, remembering that the Universe alone is of supreme interest and that a true sense of proportion can only be attained when the affairs of to-day are seen in the light of Eternity. But let no one take this to mean that our everyday concerns are unimportant. If none of the little things mattered none of the big things would, for are not all big things composed of little ones? There are hundreds of dreamers who are so absorbed in contemplating what they imagine to be Eternity that they are entirely contemptuous of the world.; their trouble is that they do not see worldly matters in the light of Eternity because they do not see worldly matters at all, and there is a great difference between a mind that broods over the Infinite and a mind that applies eternal standards and principles to the affairs of the present. It is one thing to "go off the deep end" into a complete other-worldliness, but quite another to stay in one's place in the world and at the same time to see it as one who lives in the Eternal. Such is the difference between the philosophy of contempt and the philosophy of humour, for the secret of the latter lies in being able to live the life of a man while looking upon that life with the gentle humour of one who understands it completely and sees it in its true relation to the scheme of things. It is impossible to laugh at a thing unless one stands outside it, and when we are able to laugh at ourselves it is one of the first signs that we are no longer obsessed with the illusion of our own supreme importance, but have become detached from the idea of self by shifting our centre of gravity from the personal to the universal. If a man suddenly falls down in the street everyone laughs but himself, and he is thoroughly annoyed at the loss of his dignity, for the simple reason that he is accustomed to identify himself with the object that fell down in the street. But if only he had been able to adjust his sense of proportion in such a way that he could see himself from an impersonal point of view, he would have been able to enjoy the joke as well. This may sound like one vast paradox—to look upon oneself as external to oneself—but when we consider that a man's real self is not his personality but the whole of existence, which is the *raison d'être* and first cause of all individual things, it will be seen that any attempt to put oneself in a harmonious relationship with the Whole must involve a detachment from the part. If we put ourselves on the same level as the rest of life, or conversely, if we consider everything else as of equal importance with ourselves, we arrive at a sense of proportion which is not dictated by the reactions of one particular thing to the rest, but which is universal in that it looks at the Whole from the standpoint of the Whole. As Chuang Tzu wrote, "Only the truly intelligent understand this principle of the identity of all things. They do not view things as apprehended by themselves subjectively, but transfer themselves into the position of the things viewed", and he illustrates this principle with the story called *Three in the Morning*. There was a keeper of monkeys who announced that each monkey was to have three nuts in the morning and four at night, but for some reason the monkeys were highly annoyed at this scheme and persuaded the keeper to change his plan. Whereupon he suggested that they should have four in the morning and three at night, "with which arrangement they were all well pleased". And in the same way as the keeper arrived at an agreement without increasing the amount of food, we may attain a harmony with the Universe without making any change in the scheme of things. We may go on living in the world in our capacity as human beings, but by changing our attitude from the personal to the universal we develop that sense of proportion which is the essence of humour.

It is only this "saving sense of humour" which can prevent us from becoming over-serious in religion, and which can ward off the spirit that makes men bind their Bibles in black and put on long faces in church, the spirit that is at the root of all fanaticism and the pernicious desire to save one's own soul at all costs and to force other people to save theirs. Humour springs from tolerance and understanding of oneself and others: it bears no malice, it upsets evil, it makes unhappy men laugh, it puts things in their right place. For is not humour an aspect of the love which is extended to all men because it understands them, and which gladdens their hearts because it is the friend of all that is good?

# CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW. —ED.]

## DREAM FOCUSING

*To the Editor of* THE OCCULT REVIEW

SIR,—For some days I had been experimenting with dreams: more precisely, I had endeavoured, night after night, to dream just what I chose. Before going to sleep I had persistently ordered my subconscious to do as I desired, and the result had been *nil*. Then, one morning, something did happen; but not of the nature I had anticipated: it was as though my subconscious had made valiant efforts to concede to my request, and had offered me some compensation for failure, or else it had misinterpreted the wish I had expressed.

At any rate, having had a somewhat unusual dream, the contents of which are here of little moment, I set about trying to recall it. In order to bring it over in every detail to my waking consciousness, I realized that I must not exert any will but had simply to let my mind sink into the same state of passivity as when I was asleep. This I managed to accomplish; so that the dream projected itself backwards, step by step. Anxious to stamp it quite clearly upon my memory, I repeated the operation—and it was at this point of the experiment that I, metaphorically speaking, sat up and took notice. First of all, it must be understood that I was definitely awake; yet, and this sounds paradoxical, I became aware that I was again dreaming. Not in the same sense in which one indulges in a daydream; no, I was literally watching the process of a dream in formation.

Indeed, so soon as I caught myself slipping back into the dream-state, immediately I put on the brake; consequently I found myself, the second time, not merely recalling but actually watching, in a strictly detached way, the unfolding of a dream. And I could check, in a measure, so it seemed, its action backwards or forwards. Or, more correctly, it moved in a series of connected pictures as if revolving on the surface of an auric bubble. Curiously enough, my consciousness appeared to have shifted from one centre to another more remote; that is to say, out of the physical body, to one more in contact with the dream-phenomena, but still not within the film-like oval reflecting them. The auric oval swayed with the beats of my heart, which I noted were much slower than in normal circumstances; moreover, as the distance between the beats increased, the bubble, if such I may term it, widened its swing in exact ratio, similar to a metronome beating time. It responded to the pulsations of my heart precisely in the manner of an air-balloon to the jerks of a hand holding it by a thread. And I soon became aware that the closer I fixed my attention upon that bubble, the nearer the centre of my consciousness moved towards it—and out of the physical; so I concluded that, with sufficient concentration, I might become fully conscious inside and not outside the dream-world of which I was viewing certain faint and shifting reflections.

The conviction I arrived at was that dreams, at least those of a certain type, result from a shifting of focus producing a blurred impression. Conceive of the higher or directing consciousness as a hand holding a focusing-glass, the eye being its agent (in sleep, the inner equivalent or astral eye). The ruling mind shifting the focus slightly, phenomena become indeterminate and confused; this is the usual dream-state. If the glass be bent sideways, there results sleep without dreams. A complete and distinct change of focus would amount to a fresh orientation of consciousness; its working, in fact, on another plane.

A very interesting feature was that while I followed one dream, bits of other dream-phenomena kept filming it over; interposed themselves here and there. For instance, at one moment, I saw vaguely to the left of me a sort of tiny imp with wriggling, spidery black claws; to whose presence I paid no further attention. But, and this is perhaps worth mentioning, upon my rejecting this impression from my mind, I heard a knock on the bookcase in the same direction, a yard from my elbow. By the way, I was lying on my back, with fingers interlaced at the top of my head, and slightly behind it.

I returned to the everyday world rather regretfully. However, as my heart was thumping and beginning to cause me some discomfort, I judged it advisable to regain terra firma. Has anyone, I should like to know, had an experience similar to that which I have related?

Faithfully yours,
FRANK LIND.

## BOOMERANG CURSES

*To the Editor of* THE OCCULT REVIEW

SIR,—I write to ask if you and your readers would agree as to the following explanation on the power of a curse?

Should the placid waters of a man's life be unduly ruffled by his own words, thoughts or deeds, accumulating ill thus provoked in himself can be accelerated in its action by some other strong, selfgoverned personality, whose direct curse can gather these ruffled waters into the swiftness of vortex, or whirlpool into whose force of disintegration and destruction the wrong-doer may be violently plunged ; the immediate results being those that his own thought or deed should ultimately reap. In other words, the curse focuses resident evil, compelling results to accumulate with none of the stagnation and lingering that may accompany a "green bay tree".

Therefore, to mitigate a curse and breath its power, seek first what thou hast against thy brother, make peace inwardly, even if impossible outwardly with him. Seek within and take out the evil by its roots of whatever nature it may be. Eradicating such evil, often provoked by the act of another, may prove a task surpassing human strength. It is necessary to call upon the Divine. Prove the promises of Christ, the reality of His Presence.

Curses, like boomerangs, must return upon the sender, and are powerless against one of clean hands and upright heart, in love with God and his neighbouring man, walking in the aura of blessing streaming through him to others.

Yours faithfully,
HELEN MARY BOULNOIS.
(Author of *The Law of Being*)

## "THE SHADOW"

*To the Editor of* THE OCCULT REVIEW

SIR,—I shall be grateful if you will be good enough to publish this letter in continuation of my letter under the above title which appeared in your issue of January 1927.

On the 4th December, 1931, here in London, I awoke with this emphatically reiterated message ringing in my ears : "Two years, one year, two days." The message may be personal or even meaningless. On the other hand there is a possibility that it may be connected with the previous warning. As the first period of two years is approaching its end, I should be glad to have it put on record.

Yours faithfully,
SAGITTARIUS.

[In his communication of January 1927, "Sagittarius" wrote : "It was not merely that I sensed it ; I heard it in so many words : 'It has been decided, if war shall again break out between the nations of Europe, that it shall not be permitted.' "—ED.]

# UNDER THE READING LAMP: A CAUSERIE

WHAT is the condition of occult studies in contemporary France? It is interesting to an alien observer to cast a glance at the medley of cults which form the "advanced thought" phalanx among our Gallic neighbours. Monsieur E. Gascoin has brought out the sixth edition of his informative work, *Les Religions inconnues* (Librairie Gallimard, 12 francs), wherein he provides an intriguing picture, or rather a series of detached sketches. He describes the different cults in turn and writes always with that delightful verve and facile humour which we are accustomed to find in cross-Channel literary productions.

The Martinists appear to be one of the most influential occult fraternities. English students will already be familiar with their doctrines through the writings of Mr. A. E. Waite and Dr. Encausse ("Papus"). M. Gascoin tells us that they explore the astral plane, commune with the nature-spirits of fire and water, and hold more than a nodding acquaintance with Chamaliel, Prince of Venus. They practise magic, but, since the ends in view are strictly moral, it is of the white variety. The fraternity takes its name from its founder, one Martinez de Pasqualis. He came to Paris and held daylight séances, traced ritualistic circles, wrote down sacred communications from the angels, and withal prayed to Christ humbly and fervently. The Hermetists are also a strong occult group. They profess to study the ancient lore of alchemy in the light of modern chemistry and physics. Monsieur Jollivet-Castellot is their leader. I remember the sensation which was caused some time ago when he was called to give evidence at the trial of a Polish pseudo-alchemist in Paris. The latter was unable to justify his claims after spending many thousands of francs belonging to his patrons, and found himself in the dock as a consequence.

Spiritualism comes in for some attention, and, though on the increase, one notes that it has not made anything like the headway which it has made in Britain. Then the author sketches briefly the history of modern Theosophy. The latter does not progress much in France nowadays. The author commends its ideal of universal brotherhood, but, looking across the Rhine, shakes his head dubiously. There exist some curious Christian offshoots which are semi-occult in character. The Liberal Catholic and the Apostolical Catholic Churches are known also in England, but the Army of the Eternal and the Millenniumists have yet to spread their wings. There is a well-established sect called the Antoinistes who are doing good healing work. They were called into being a half-century ago by a Belgian workman named Antoine, who was favoured by a revelation at the age of forty-two. He discovered a fluidic "atmosphere" around every human being which was the true seat of disease. By means of prayer this atmosphere could be changed and bodily diseases cured.

Astrology, Christian Science, and Mazdaznan are steadily gaining adherents in France. There is an important omission in this book. The fraternity which is under the direction of M. Henri Durville has taken strong roots in Lyons and Paris. The philosophical section derives its tradition from ancient Egyptian occultism, while the healing section is extremely busy with the practical application of magnetic and hypnotic methods.

Two women of the nineteenth century were destined to become spiritual illuminators of the Western world. Both began their work on the American continent, yet the organizations they founded have also spread across Europe. The first, Madame Blavatsky, remains something of an enigma even to-day, in spite of the fierce light of publicity which beat down on her; the second, Mrs. Eddy, has been purposely turned into an enigmatic figure by the adulatory attitude of her Church, which permits no whisper of criticism to disturb its placid regard.

At last a courageous and well-informed Christian Scientist has dared to tell the real story of this strange woman's life in *Mary Baker Eddy: The Truth and the Tradition* (Routledge, 16*s*.). Dr. E. S. Bates has done the actual literary work of this important volume—and done it finely—while his collaborator, John V. Dittemore, has supplied the fruits of twenty years' incessant search after historical and biographical data relating to Mrs. Eddy. The outstanding value of this book may be gauged from the fact that Mr. Dittemore was at one time head of the Publication Committee of the Christian Science Church, then a director of the Mother Church in Boston, and for ten years after Mrs. Eddy's decease he was a trustee of her estate. During this time he collected over two thousand letters from and to Mrs. Eddy, her private notebooks and the diaries of her associates and students—all unpublished material of historical importance to those who care for truth rather than legend. The edifice of this biography has been built from such new materials.

The authors have not hesitated to present freely and frankly a hitherto suppressed side of Mary Eddy's life, for Mr. Dittemore no longer possesses an official connection with her Church. They give full credit for her spiritual ideas, which they admire; but they produce convincing evidence of her wholesale plagiarisms, which they deplore. Their general conclusion, that she is an "amazingly paradoxical character", is one which an unbiased reader will be forced to accept. She was neither a goddess, as her followers believed, nor an ordinary mortal, as the scoffing world believed, but partook somewhat of the nature of both. Step by step the book tells the fascinating story of every important event in her life, from her birth in an obscure New Hampshire township to her death amid the trumpetings of wide publicity. The woman who denied and defied illness ended her own life as its victim. "The next day she was racked by a terrible cough. She had pneumonia, but not for pneumonia would she call a physician. For two days she lay coughing on her couch. Then, on the evening of December 3, her heart ceased to beat."

The Mrs. Eddy shown in these pages possesses several human failings, but she also possesses her times of high illumination. The essence of her achievement was the development of Dr. Quimby's theories of healing into an influential system of religion. This book will make Christian Science history, for it gives the real truth based on first-hand knowledge.

No book has hitherto been available to instruct those who wished to understand the philosophy implicit in an Indian artist's craft and work. Dr. Mulk Raj Anand has endeavoured to rectify this omission in *The Hindu View of Art* (Allen & Unwin, 7s. 6d.). He provides us with the key to his subject when he states that art in India "for the most part has been a hieratic art executed to meet the demands of the temple in obedience to priestly dictation". Religion is the thread upon which the artist and the craftsman have slipped the beads of their beautiful work. Therefore the author has been compelled to devote half the number of his pages to a consideration of the religio-philosophical hypotheses which at different periods have inspired the artistic productions of the Hindus. He reviews in turn the ancient texts of the Vedas, the ascetic mandates of Buddhism, the epics of the *Ramayana* and the *Mahabharata*, the cosmological histories of the *Puranas* and the Six Chief Philosophical Systems. After this preparation of the reader's mind he enters into an examination of Hindu Æsthetics. When we learn that there are traditional scriptures, the *Silpa Shastras*, which prescribe practical rules for the realization of the ideal of spiritual beauty through the technical arts and crafts, we perceive how intensely religious is the Hindu temperament.

The occult student will read with interest that the artisans attached to temples in former times employed a Yoga process before commencing actual work. Only after they had succeeded in putting their minds into the proper condition of spiritual concentration were they to begin painting or modelling. Dr. Anand's statement that "the Upanishads had endorsed the mystical method of Yoga, which the Aryans borrowed from the Dravidians who originally practised it in ritual worship", brings forward a matter which I have already privately discussed with him. If the Dravidian race, which is now confined to the southern extreme of India, was the originator of Yoga, then our Orientalists will have to revise some of their leading theories. I feel that there is considerable scope for research into this important problem.

*The Oriental Caravan*, by Sirdar Ikbal Ali Shah (Denis Archer, 8s. 6d.), is a book which it has been a pleasure to read. It is subtitled "A Revelation of the Soul and Mind of Asia". The Western mind will find it a novel experience to go through this excellent anthology culled from the religious, philosophical, romantic, and poetic literature of the East. The author's earlier work has proved his perfect fitness for the task, while his love of Oriental ideals has imbued him with enthusiasm for the labour involved. The publishers, for their part, have done all they could in the way of colourful binding, beautiful types, and high-grade paper.

The Koran, the Bible, the Vedas, and the Talmud are laid under tribute. The wise and witty poems of Sadi, the ecstatic prose of Jami's *Lawaih*, a Sufi treatise, the songs of the burly Sikh Bhaivir Singh, the mystic tales of the *Mathnawi*, the Indian epigrams of Bhartrihari, and Jewish parables from the old Rabbinical books take their turn in this magnificent collection. Whoever has loved that priceless poem the *Rubaiyat* of Omar Khayyam, or that sublime classic the *Bhagavad Gita*, will find them in these pages and love this book also.

A slim shilling pamphlet comes from the Blavatsky Association. It is *The Blavatsky Bibliography*, and it possesses high value for Theosophists and others who treasure the memory of H.P.B.'s life and work. The contents include a reference list of books, letters and magazine articles by and referring to Madame Blavatsky. Many students will be surprised to discover how many allusions to the Russian occultist exist in contemporary literature and the Press. This booklet provides an exceedingly useful index to them.

PAUL BRUNTON.

LE TAROT. Le Symbole: Les Arcanes: La Divination. By J. Maxwell. Pp. 327. Paris: Librairie Felix Alcan. Price 30 francs.

SOMEHOW the works of French occultists, past and present, always seem to awaken in English readers an extreme dissatisfaction and a sense of strain. *Le Tarot*, by J. Maxwell, leaves one with a vague sense of being stranded. Yet this is not to condemn the book wholesale. It is, on the contrary, an extremely good effort to create a consistent philosophy; and my uppermost thought after completing the book was, "What a fine book this *might* have been had the author known the correct Tarot attributions!"

As a system of occult philosophy and divination the Tarot has for the last couple of hundred years excited profound interest. The difficulty nearly always encountered has been to link satisfactorily the Major Trumps, of which there are 22, with the astrological signs and planets, as well as with the Hebrew Alphabet. The latter has 22 letters. A correspondence, therefore, seems inevitable, though few "authorities" seem able to agree on the same order of correspondence. Monsieur Maxwell has refused to enter this arena, contenting himself with the Planets and Signs. He has a rare faculty for the observation of symbolism, a decided gift for exegesis, and is able to simplify obscure notions in an admirable manner. But unfortunately he is hampered at the very outset by awkward attributions which provide an obstacle which few authors, however divinely gifted, can successfully surmount. One of the demands of a system of symbolism, one which Maxwell himself evinces, is surely coherency and consecutiveness. It is precisely this latter quality that is lacking in Maxwell's development of the Tarot trumps. For example, he proposes midway a disorderly sequence of Libra, Pisces, Capricorn, Leo, Aries, Saturn, Aquarius, etc., which strikes me as being extremely chaotic. He allocates the *Wand* suit to the element of Earth, *Pentacles* to Air, and *Swords* to Fire. *The Magician*, likewise, is attributed to the Sun instead of to the all-too-obvious Mercury.

It is a great pity. In those few instances where the author has employed the right attributions—such as Luna to *The High Priestess*, Venus to *The Empress*, and the element *Water* to the Cup suit—his chapters provide almost first-rate symbolism and show a splendid description of the cards. There was much cause to rejoice in not having found the Zero card, *The Fool*, given the absurd attributions which have hitherto characterized the French school.

Those who are interested in this subject will find *Le Tarot* quite interesting—if only because a good part of this exposition may easily be adapted to what the student may legitimately feel to be a better, that is more coherent, system of correspondences.

I. REGARDIE.

THE DEATH OF MATERIALISM. By Whately Carington (W. Whately Smith), M.A., M.Sc. Author of *The Mechanism of Survival*. London: George Allen & Unwin, Ltd. Demy 8vo, pp. 256 (including Index). Price 10*s*. net.

SCIENTIFIC materialism registers the result of Huxley's "organized common sense"; fortunately a time has now arrived when one may adopt a scientific attitude without being of necessity a materialist, yet be deemed not wholly lacking in common sense. Mr. Carington indicates how, along a new line of approach, rational proof is available that the materialistic standpoint is not logically tenable; previous attacks against which have, in his opinion, been ill directed, and he hopes to supply idealists of all persuasions with better ammunition than the past has provided.

What evidence is there for survival, the persistence of consciousness? He discards the intuitive conviction, his own by the way an extinctive view, as quite untenable. The problem reduces, finally, to the antithesis between Consciousness and Matter; which, analogous to that once assumed regarding Energy and Matter (till Einstein cut the knot), he submits is a pure fiction, possessing no more than a utilitarian value as opposed to fact.

Ultimately there is naught but "a Universal Consciousness of which individual consciousnesses are fragments". Furthermore, classical laws break down through the effect of an exaggerated predicate—as in the instance of high velocity or high temperature correlated with increment of mass; or of great distances, with reference to repulsion. Consequently there is a deviation of behaviour from that deducible from classical law also in the case of Consciousness, "positively correlated with the complexity of the organization and with the corresponding order or degree of consciousness".

Mr. Carington has linked the Mystical and Rational in a manner satisfying to logic and common sense. This volume, *The Death of Materialism*, is, relatively speaking, immense—a giant among its fellows. Here is a book that is emphatically one of a rare and too-limited type, which one reads and remembers.

FRANK LIND.

MARYLEBONE BOOKLETS ON SPIRITUALISM. Nos. 1-4. By H. Ernest Hunt. Marylebone Spiritualist Association. 3*d*.

THESE booklets for enquirers are written in simple language. Mediumship, Clairvoyance and Death, are dealt with in outline. Mr. Hunt's style of dignified restraint is to be commended.

J. F. LAWRENCE.

THE VISION OF THE NAZARENE. Set down by the author of *The Initiate*. With two Pencil drawings by David Anrias. London: George Routledge & Sons, Ltd. Pp. xi+126. Price 6*s*. net.

SUCH a mass of so-called inspirational writing a good deal of a very indifferent quality, is now being poured out upon the public, that one must urge the greatest discrimination before any be regarded as genuine. That the utterances in this script, *The Vision of the Nazarene*, were impressed on the brain of the recipient by the Master Jesus has, we are informed, been authenticated by two trained and independent investigators along the line of Spiritual Science. To the impartial critic, who knows them not, their guarantee is not likely to carry much weight. What will, alone, is some internal evidence in the nature of the script itself.

Part I of this book inculcates a more simple acceptance of Christ's message. Therein is nothing so strikingly original or profound that it could not have reached the author's intelligence by meditation, without necessitating his leaving the physical body. The rhetorical pronouncements of Part II, which deal with "highly occult matters connected with the ether and the etheric centres," may emanate from a "Radiant One"; but we hesitate to accept them as from the lips of Christ.

The moral tone of this work is lofty; but really it is asking too much to expect us to believe that Spiritism—still in a manger is "this new child of Mine"—is watched over by Master Hilarion, previously St. Paul.

FRANK LIND.

THE ESSENTIAL UNITY OF ALL RELIGIONS. By Bhagavan Das. Adyar, Madras: Theosophical Publishing House. Rs. 4.

To one having a great admiration for the scholarly writings of this Indian author, *The Science of the Emotions* and *The Science of the Sacred Word*, etc., this book came somewhat as a disappointment. Here is little of that deep erudition and brilliance which characterised the above-mentioned books. In places the work is markedly sentimental. On page 16 there is a glaring unphilosophic statement unworthy of the excellent Theosophist one always imagined Bhagavan Das to be. "It is my sincere belief that it was the Oversoul's wish that the Theosophical Society should form such a body. . . ."!! That such an absurd concept was conspicuously absent from the thought of the founders of the Theosophical Movement goes without saying.

This is all the more to be pitied because of the author's generosity in foregoing, after three years, his copyright, so that who so will may reprint it without obligation. On the other hand, some who have delved but little into the study of Comparative Religion may find this little book helpful, for in it are lengthy quotations from the various Persian, Arabic, and Sanskrit Scriptures, and some little of the exposition of this now familiar theme are quite good, being typified by a wide and easy grasp of fundamentals, lofty sentiment, and noble idealism. The book is the revised transcript of a lecture originally given at Benares before the All-Asia Education Conference in December, 1930.

I. REGARDIE.

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CHRIST'S LOVE FOR ANIMALS, AND THE WORLD'S NEW DAY. By the Rev. E. Francis Udny, M.A. London: C. W. Daniel Co. Pp. 80. 1s. net.

MANY vegetarian followers of Christ must have been perplexed and distressed that there is in the Scriptures no record of His having taken any stand against the slaughter of animals for meat; that He even evinced, it might be maintained, at times—as in the miracle of the loaves and fishes—a tacit approval of flesh-eating. If the Gospels as we have them were either infallible or incapable of improvement, then the butchers would be completely vindicated. But the facts have been falsified, so it is stated, by certain scholars, called Correctors, appointed by the ecclesiastical authorities, who have doctored the text in the interest of orthodoxy; these have sown tares amongst the wheat, also rooted up the full-eared grain and cast it away in the fire of their unrighteousness. In the mentioned miracle, for instance, they have substituted fishes for melons.

Upon what ground does the Rev. Udny base his contentions? On a new and genuine Gospel, "The Holy Twelve", an English version of which was received from an unseen source by the late Rev. J. G. Ouseley—a competent psychic—"sometimes in dreams and visions of the night, sometimes while sitting with a notebook in the open air". We offer no opinion as to the authenticity of otherwise of this Gospel, only remarking that the tone of much of it rings clearly modern; though perhaps the fault lies in the translation.

President of the "Ahimsa (or Not Hurting) Crusade", the author of this little book is a kindly soul with no venom in his pen; one may think him rather sweeping in his wholesale condemnation of flesh-eating, tobacco, alcohol, and of the preparation and use of vaccines and serums; none could however with fairness accuse him of dogmatism. More fitly might some charge him with unpractical idealism, a faith verging on uncritical credulity.

FRANK LIND.

I DWELT IN HIGH PLACES. By Marjorie Bowen. Author of *The Last Bouquet*, etc. London: Collins. Crown 8vo. 7s. 6d.

DR. JOHN DEE, who is reputed to have written seventy-nine learned works, affords a pathetic instance of how the most powerful of intellects may be led astray by the enticements of superstition. One should remember, however, in extenuation of his credulity, that he lived in an age when, though magic had lost much of its sway, the authority of alchemy continued uncontested. The whole world had, much as now, been transformed by sweeping changes; the inquiring mind was ready to question everything, yet prepared to accept almost any wonder.

*I Dwelt in High Places* is more in the nature of a sympathetic record of facts relating to John Dee's association with Edward Kelly, charlatan or genius, who had such a marked effect upon his career, than a straight novel. Miss Bowen states, in an historical note at the end of her book, that she has made no attempt to impose the deliberate inventions of fiction on to known truths. "This note is for the possible reader interested in the groundwork of novels founded on fact. It may be easily ignored by those who like their fiction to be fiction." Which strikes us, after a careful reading of this novel, as something like special pleading; for there is so little of plot, or play, of the writer's fertile imagination, that one feels she must herself be conscious that in so fettering fancy she has failed to breathe new life into this "reconstruction of a dead dream". Historically, here is nothing fresh; and, considered simply as a story, the adventures of the Mortlake astrologer and his household, Kelly's struggles with his Angels, Jane Dee's infatuation for the rogue (as she persisted he was), all become more than a little wearisome before one has reached the rather depressing conclusion.

Needless to say, this novel is not without merit, and has its bright spots, but Miss Bowen has done far better work. Also the book shows evidence of haste. Grammatical errors, not usual with this author, would have been corrected upon a revision. Some cuts might have been made to advantage.

FRANK LIND.

CE QU'IL FAUT CONNAÎTRE DE L'OCCULTISME. By Gabriel Trarieux. Author of *Les Petites Provinciales*, etc. Paris: Boivin & Cie., 3 et 5, Rue Palatine, VIe. Pp. 160 (including Bibliography). Price 8 francs.

IN the first part of *Ce Qu'il Faut Connaître de L'Occultisme* the author embarks us upon a periplus of the Science, Art, and Philosophy of the last hundred years, landing us to date on rather rocky ground. With him we are compelled to the conclusion that mankind has as a whole grasped at the shadow in face of the light; in all departments of knowledge, particularly the scientific, abstract generalizations have been mistaken for veritable explanations, so blinding the majority to the directive and underlying purpose. He in the second part of his book raises the torch, pointing to and illumining the path of true progress.

We accept M. Trarieux's decisions in the main, as all must from whose eyes the scales have to any extent fallen; yet we think in his interpretation of the Law of *Karma* he tends too much towards a stern fatalism. "*Une Hiérarchie redoutable, celle des Lipikas* (*dont la demeure est aux quatre points cardinaux*) *assure avec une exactitude parfaite . . . cet inflexible decret du Destin.*" But one can surely, in a measure, transmute the stream of evil consequences into good; by such magic did Perseus rob the Graiæ of their evil powers: that firebrand with which Ulysses reduced to impotence the one-eyed Cyclops, quelled by a *force majeure*, was the practical application of Occultism.

M. Trarieux, with some trace of inconsistency, utters a timely warning as to the danger of passive rather than active development; the gains obtained through the former do not, he maintains, make up for the losses sustained. He expresses a well-merited appreciation of the work of Mabel Collins, as pertaining to the latter method. This book is worthy of its dedication, "*A l'impérissable mémoire d'Hélène Petrovna Blavatsky.*"

FRANK LIND.

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general contempt to a condition of respect and esteem". . . . A Johannesburg gentleman describes the midnight delivery of an "apported" letter through spirit agency. . . . The life story of the late J. J. Morse, the famous trance medium, is continued.

ISLAMIC REVIEW (June). Hazur Ali gives a description of the various festivals of Muhammedanism. . . . K. K. Uddin deals with the problem of Matter and Evil. . . . "Unlike other religions in Islam there is no dogma," writes Sirdar Ikbal Ali Shah. "So far as belief in Muhammad's prophet-hood is concerned, in all ages and in all countries prophets have arisen as guides to mankind."

JOURNAL OF AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (June). The Editor prints a series of letters dealing with what he calls "the strange conduct of Mr. Harry Price" in connection with the mediumship of Rudi Schneider. . . . Daniel D. Walton hits out at the same gentleman in an article entitled "Exposing the Exposers".

LUCIFER (June). R. V. Pedersen writes on "The Mystery of Good and Evil". . . . Dr. de Purucker explains how Theosophists regard Christ. "He was one of those wonderful manifestations of a divine power on earth which we call an Avatara. The Avatara never was born before and never will be born again." . . . C. J. Ryan reports a scientific trend towards confirmation of H. P. Blavatsky's statements about the Egyptian origin of Stonehenge and other European monuments.

NEWS AND NOTES (June). Dr. Kamensky makes an appeal for funds to send food to distressed Theosophists in Russia. Address: Dr. A. Kamensky, 2 Rue Cherbuliez, Geneva, Switzerland. . . . Mrs. Josephine Ransom writes: "Numbers of people in all parts of the world claim that they are being inspired by Masters. This demands from one the exercise of a keen intuition to steer through the statements made."

PRABUDDHA BHARATA (June). "The longing for Truth is not a desire in the ordinary sense," writes Swami Atulananda. "All other desires spring from the ego, the lower self. But the longing for self-realization kills the ego." . . . Dr. S. Bose deals with the vexed question of Christian missions in the Orient. . . . N. K. Gupta contributes a thoughtful paper on "Mystic Symbolism".

PSYCHICA (June). Monsieur de Vesme describes some of the special controls which have been used in the séances of Erto, the Italian medium. . . . The Baronne Marie Surcouf relates some of her psychic experiences. . . . The animal prodigies who can think and count are the subject of several interesting letters.

PSYCHIC NEWS (June). Frank Decker, a remarkable materializing medium, has just been brought to London with a view to convincing scientists of the reality of psychic phenomena. . . . Lady Caillard describes an experiment to broadcast spirit voices. . . . E. S. Minguez tells of a healer named Arthur Wrack who is diagnosing diseases through X-ray sight. He was even able to locate a pin in the body of a patient.

RALLY (June). Walter Fox writes: "Formulas, schemes and outlines. The world is full of them. What we want is that which precedes the perfect formula—the Vision. The only trustworthy outlines in politics, economics and social reconstruction are those which are broken upon the mind plane of a great seer or prophet." . . . Dr. Sander contributes an article on Prayer. . . . "What Friendship Really Means" is the subject of a paper by J. H. Taylor.

REVUE CAODAISTE (No. 22). Gabriel Cobron describes the psychic beliefs current among the tribe of Oirotes in Siberia. Some of their members work healing miracles, others practise trance mediumship and telepathy. . . . Tieu-Giac contributes "Karma according to Caodaism". . . . Lethien Loc sounds a lofty note in an essay on tolerance.

REVIEW OF RELIGIONS (May). Maulvi M. Din deals with the deceptions practised by certain professional mediums in America. . . . M. R. Hakeem tells of the progress of Islam in West Africa, but laments that many of its followers honour it by lip-service only. . . . An article upon the Prophet Muhammad points out that "he was a commander of rare ability and created a well-organized army quite versed in the science of war and able to hold its own successfully against heavy odds".

REVUE SPIRITE (June). Monsieur Chevreuil asserts that Science has no longer the right to be atheistic, and must choose between official dogmas and the indestructible intuitions of mankind. . . . The claim that the Catholic doctrine of purgatory has made reincarnation more acceptable to Latin races than to Protestant peoples is made by M. Fedi. . . . Dr. Graux continues his studies in Virgil's after-death ideas.

ROSICRUCIAN DIGEST (June). An appeal to young men and women to make militant efforts to spread Rosicrucian doctrines is launched by Frater E. Soesman. "Imperator" writes on the theme that mind power is electrical. He declares that "in the first laboratory built by Rosicrucians in New York tests were made with delicate instruments to prove the existence of electrical currents in the body". . . . Professor Breasted, the Egyptologist, says, "The most present need of America at the present critical juncture is not more mechanization but more character."

SERVICE (Spring). The Editor recounts his experience in the recent Californian earthquake. . . . Peter Scott asserts that the Roman genius attempted to deal with human nature as it it were purely materialistic. "The Cross, fitting symbol of Roman Law and the mechanical type of mind, and on it crucified the living figure, Life itself." . . .

SHRINE OF WISDOM (Summer). A paper on Druidic lore deals with the lives of three Arch-Druids named Zamolxis, Abaris and Hesus. . . . Part III of Thomas Taylor's book, *On the Utility of the Mathematical and Metaphysical Sciences*, is reprinted. . . .

SURVIVAL (June). N. Zerdin refers to a phenomenon witnessed by the late Sir A. Conan Doyle in 1928. "A sixteen-stone man was levitated and floated about the séance-room." . . . The experience is being repeated, but all attempts to photograph the medium have so far failed, as light disturbs him. . . . Dr. Walter Franklin Prince sends a letter concerning the Margery controversy. . . . "Omega" contributes "An Outline of Yoga", but the matter contained in the article is anything but authentic Yoga teaching.

THEOSOPHY (June). An interesting article upon early Theosophic days declares that "all theosophists should know that the direction taken by the Parent Theosophical Society had, by 1888, been turned into the opposite of the intention of Masters and of H. P. B." . . . "A Note on Christian Science" attempts to trace the origins of Mrs. Eddy's doctrines, and describes the latter as "a case worthy the profound study of everyone interested in abnormal psychism and its potentialities". . . . Professor Otto Rahn has discovered that invisible rays emitted from the human blood, finger-tips or eyes can kill yeast and probably other micro-organisms.

VEDANTA KESARI (June). Abdul Ghani contributes "The Prophet Muhammad and his Message". . . . Swami Prabhavananda outlines Kapila's teachings on divine love. . . . "The Inner Self hidden in all creatures cannot be comprehended by the unrefined intellect," writes Professor Sinha. "It can be perceived only by Yogis or subtle seers through their subtle one-pointed intuition."

VOILE D'ISIS (May). This issue is specially devoted to the Cabbala. René Guénon goes into a lengthy study of the derivation of the name. . . . Chevalier Drach contributes a valuable sketch of the doctrines of Jewish Cabbala. . . . The symbolism of the Hebrew alphabet is explained in a reprint from Jerome and Eusebius. . . . Abbé Lanci gives some curious lore drawn from the Cabbala of Ethiopian Jews.

ZENTRALBLATT FÜR OKKULTISMUS (June). Herr E. Hentges contributes an informative paper on Magic. . . . Dr. E. Mannheimer examines the differences between Hypnotism and Animal Magnetism. . . . The art of casting spells is described as black magic by M. Stuiber, who proceeds to show its prevalence in ancient times among the Germans, Greeks, English, and Scandinavians.

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Dr. Dorothy Turner

THE HOLY MEN OF HINDUSTAN
Paul Brunton

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R. C. Collin Smith

TWO ENGLISH ALCHEMISTS: George Ripley and Thomas Norton
E. J. Holmyard

A NOVELIST WITH A MESSAGE Geoffrey West

RED PHILOSOPHY AND RED POLITICS
i. Hugh de Selincourt
ii. C. Delisle Burns

Reviews: Hadland Davis, F. McEachran, Christmas Humphreys, Gerald Druce, K. S. Shelvankar, and others.

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